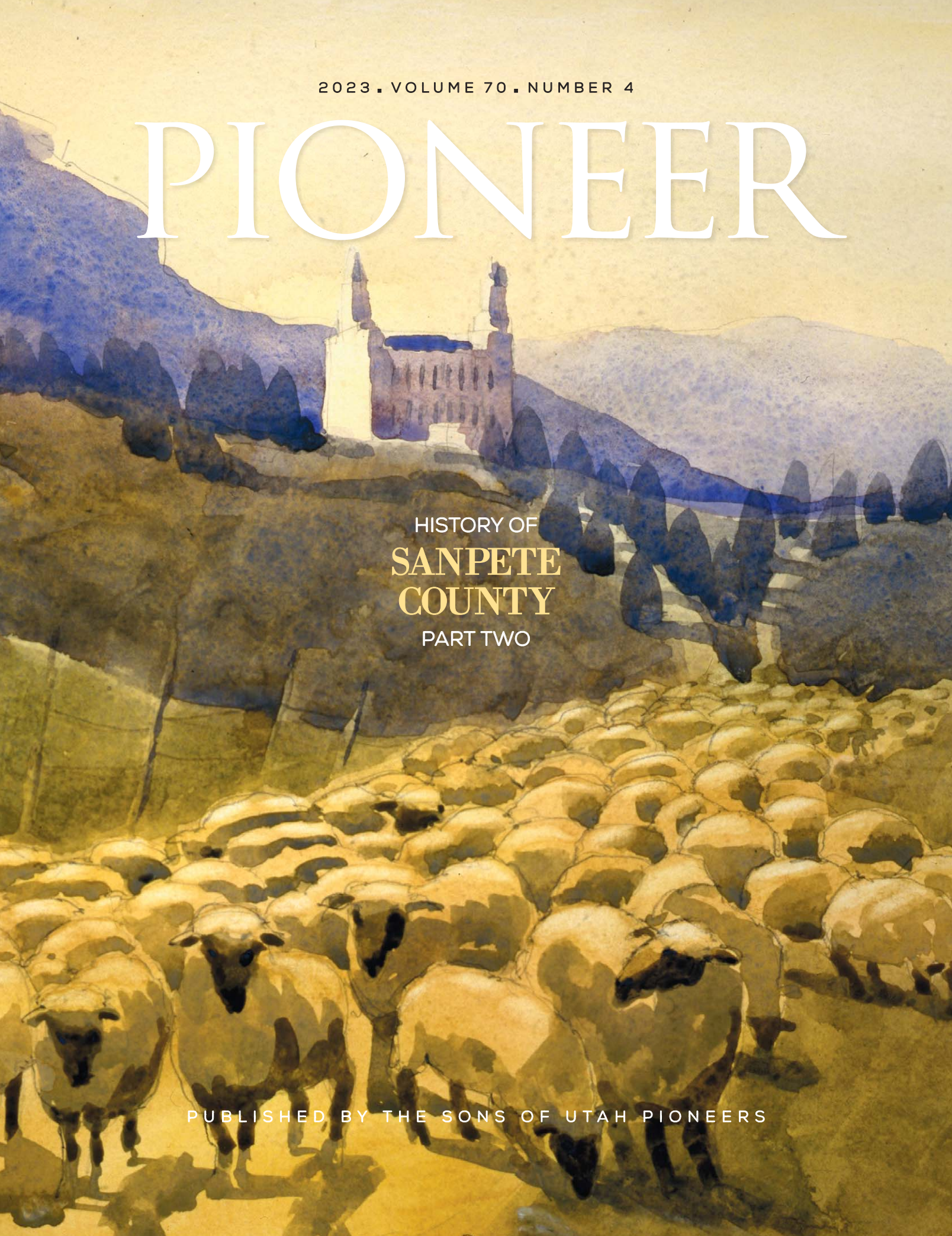
2023 . VOLUME 70 . NUMBER 4

PIONEER

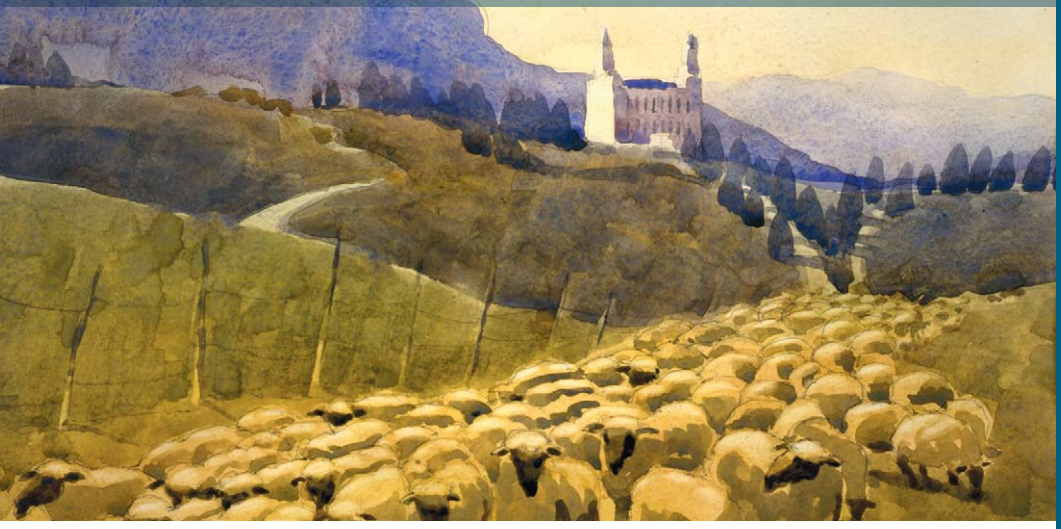


HISTORY OF SANPETE COUNTY PART TWO

PUBLISHED BY THE SONS OF UTAH PIONEERS

2023 . VOLUME 70 . NO 4

PIONEER



COVER: art by Kathleen Peterson (see www.kathleenpetersonart.com/product-page/greeting-cards-manti-temple-with-sheep)

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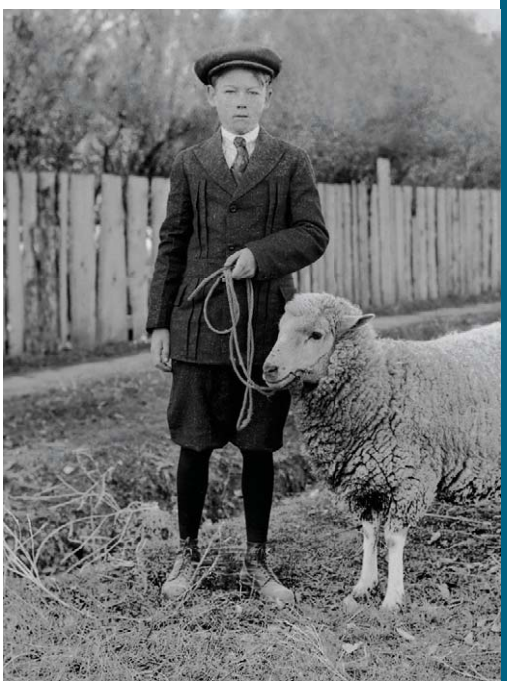

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THE PIONEER VALUES: We honor the pioneers for their faith in God, devotion to family, loyalty to church and country, hard work and service to others, courage in adversity, personal integrity, and unyielding determination.

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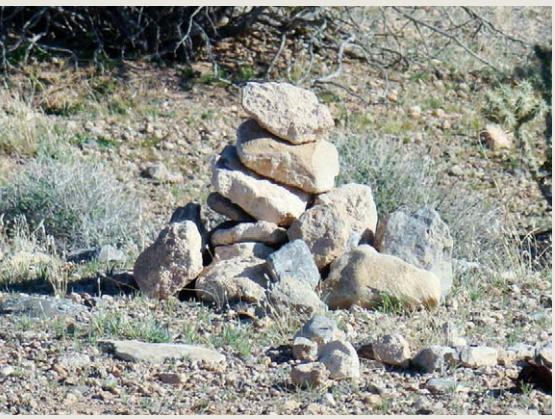
When I was a young Boy Scout, we had a very active troop that went on hikes five or six times a year. Some hikes took us through rough terrain to arrive at a "secret" location. Some were steep albeit shorter climbs to a mountain peak. Others were on relatively level ground but were longer in distance. No matter the nature of the hike, once we reached our destination, our Scoutmaster would always ask each of us find a small rock. After we passed around a marker to write our name on the rock each of us had chosen, he would tell us to stack our rocks in a small mound. He called this pile of rocks our "Glory Pile"—a small monument attesting to our ability to do *hard* things together. Each subsequent "Glory Pile" gave us an increased sense of self-worth, confidence, and satisfaction in knowing what we could individually and collectively accomplish.

I have often used this metaphor when faced with something hard in my life. I know I will get through it, often with the help of God and others, and that I can then metaphorically place a stone on my "Glory Pile." In fact, I've come to believe that my Scoutmaster called it a "Glory Pile" precisely because he wanted us to acknowledge the divine help or "glory" inherent in our accomplishments. Sharing in this wonderful "glory" as young Scouts gave us faith and confidence to face future challenges.



The more I read and study about my pioneer ancestors and others who sacrificed so dearly, the more impressed I become with their determination and willingness to do hard things. I often wonder, "Where are their 'Glory Piles'?" I doubt that they wrote their names on rocks each time they overcame difficult circumstances, but their "Glory Piles" are very real indeed. They are the vibrant towns and cities throughout the Intermountain West. They are the communities of Saints throughout the Americas and the world. They are the countless successful and inherently good families descending from nineteenth-century and contemporary pioneers. They are the meeting houses, temples, parks, public buildings, and state and local governments established by these same inspired settlers. They are the hymns, music, paintings, sculptures, poetry, books and stories, dances, and foods created by or commemorating these hardy yet sensitive men and women of faith and devotion.

And they are the more than five hundred monuments raised in pioneer honor by the Sons of Utah Pioneers, the Daughters of Utah Pioneers, the Utah Pioneer Trails and Landmarks Association, the Utah State Historical Society, The Church of Jesus Christ of Latter-day Saints, and others. These monuments are scattered across the US—in Arizona, California, Idaho, Illinois, Missouri, Ohio, Iowa, New Mexico, Nevada, Utah, Nebraska, New York, Vermont, Pennsylvania, and Wyoming; they are also located in Canada, Greece, England, and elsewhere.

In this issue of *Pioneer* magazine, you will again read about the settling of Sanpete County, Utah. You will read about pioneers who did very hard things through cooperation, hard work, determination, courage, and faith in the God who led them to a seemingly inhospitable land that would, through His blessings, blossom and flourish. In spite of insurmountable challenges, they persevered in carving beautiful communities out of the desert, communities that continue to thrive today. As you enjoy this issue of *Pioneer* I hope that you will cherish their legacy and heritage. But I hope you also will see that their influence is alive within yourself, that you are also confident in your ability to do *hard* things, especially with divine aid, and figuratively establish your own "Glory Pile" in pioneer honor.

L. NATE PIERCE
SUP NATIONAL PRESIDENT 2024

CORRECTION

In our last issue (2023, no. 3), an incorrect marriage date was given for Stephen Henry Williams and Emma Jane Hillard (see p. 36). The correct date is December 26, 1845. We apologize for the error.

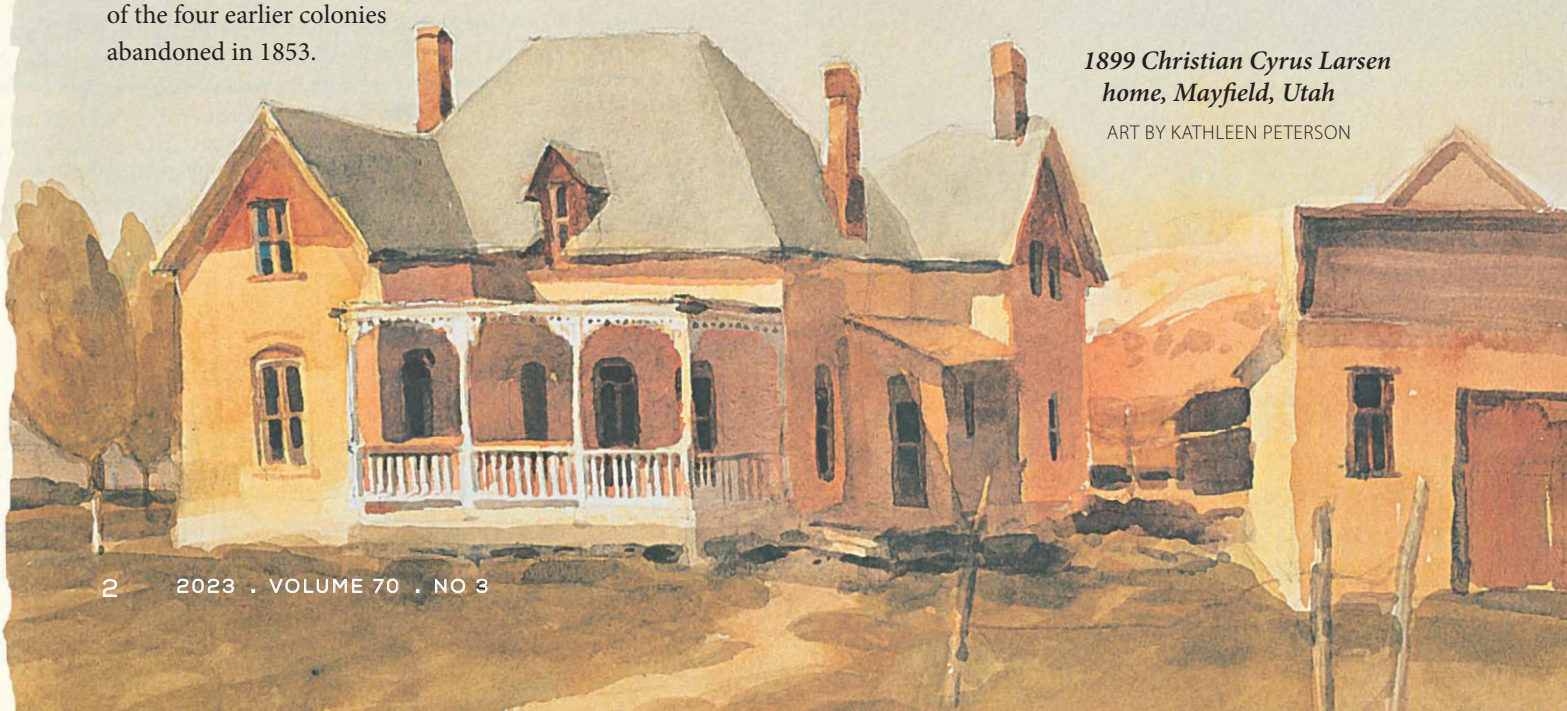
SANPETE COUNTY

The exploration and settlement of Sanpete County paralleled on a smaller scale the radiating pattern of settling the entire Mormon Corridor, with Manti rather than Salt Lake City at the center. Even as the initial settlement was being established, explorers were venturing out into all corners of the valley and surrounding mountain environs, identifying natural resources and other areas suitable for farming and building towns.

Following the Walker War, a second wave of colonization occurred, resulting in the exploration and creation of the six villages of Gunnison, Moroni, Fountain Green, Fairview, Chester, and Centerfield as well as the resettlement of the four earlier colonies abandoned in 1853.

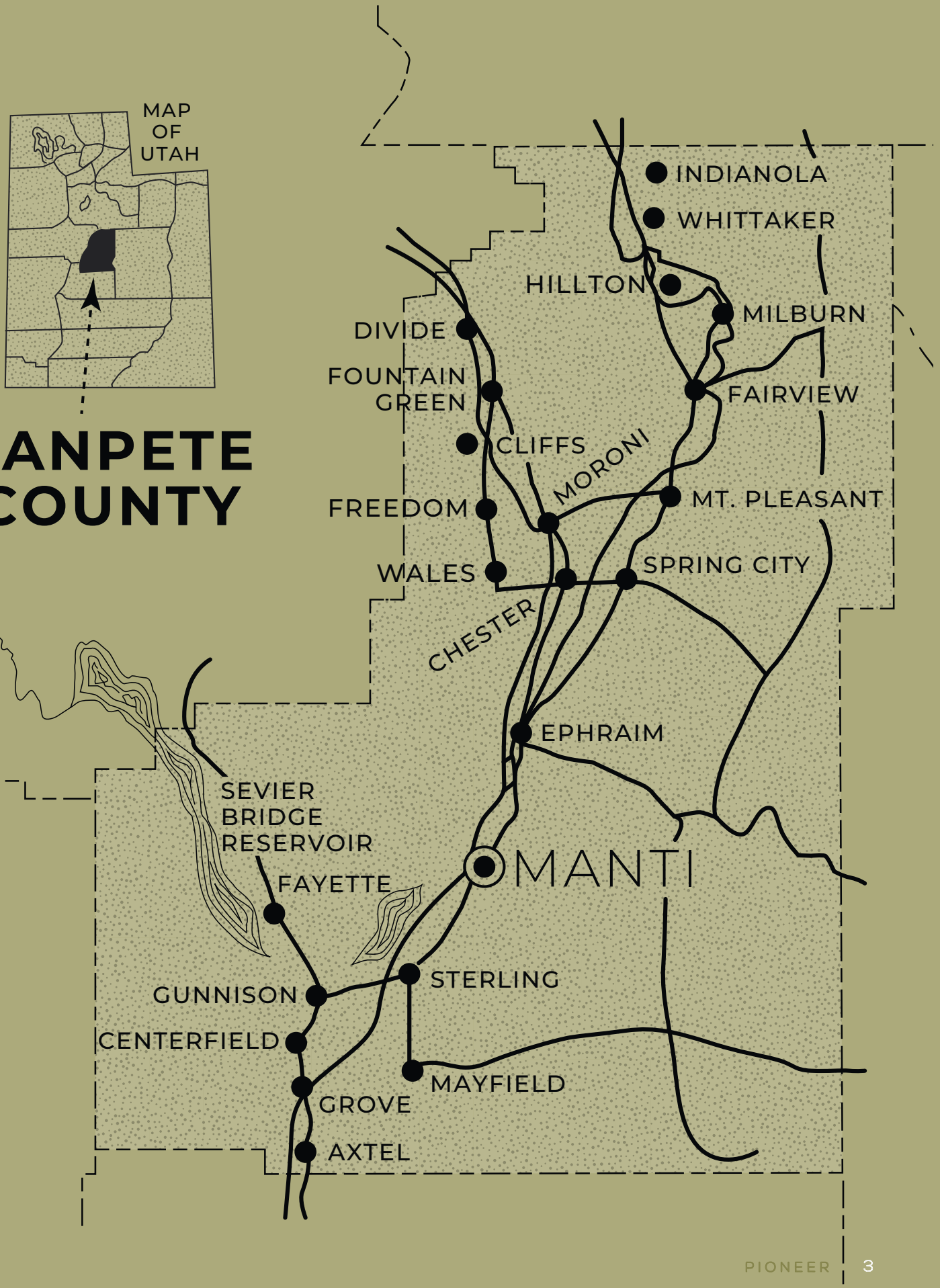
A decade later, after the Black Hawk War, a third and last Mormon settlement period spread colonists to the more remote, smaller but still habitable regions of the county. Among the twelve new settlements, Thistle Valley (later Indianola) was settled in 1871, Arropine (now Mayfield) by two separate groups in 1873, Pettyville in 1873, Axtell in 1874, and now-defunct Dover in 1875.

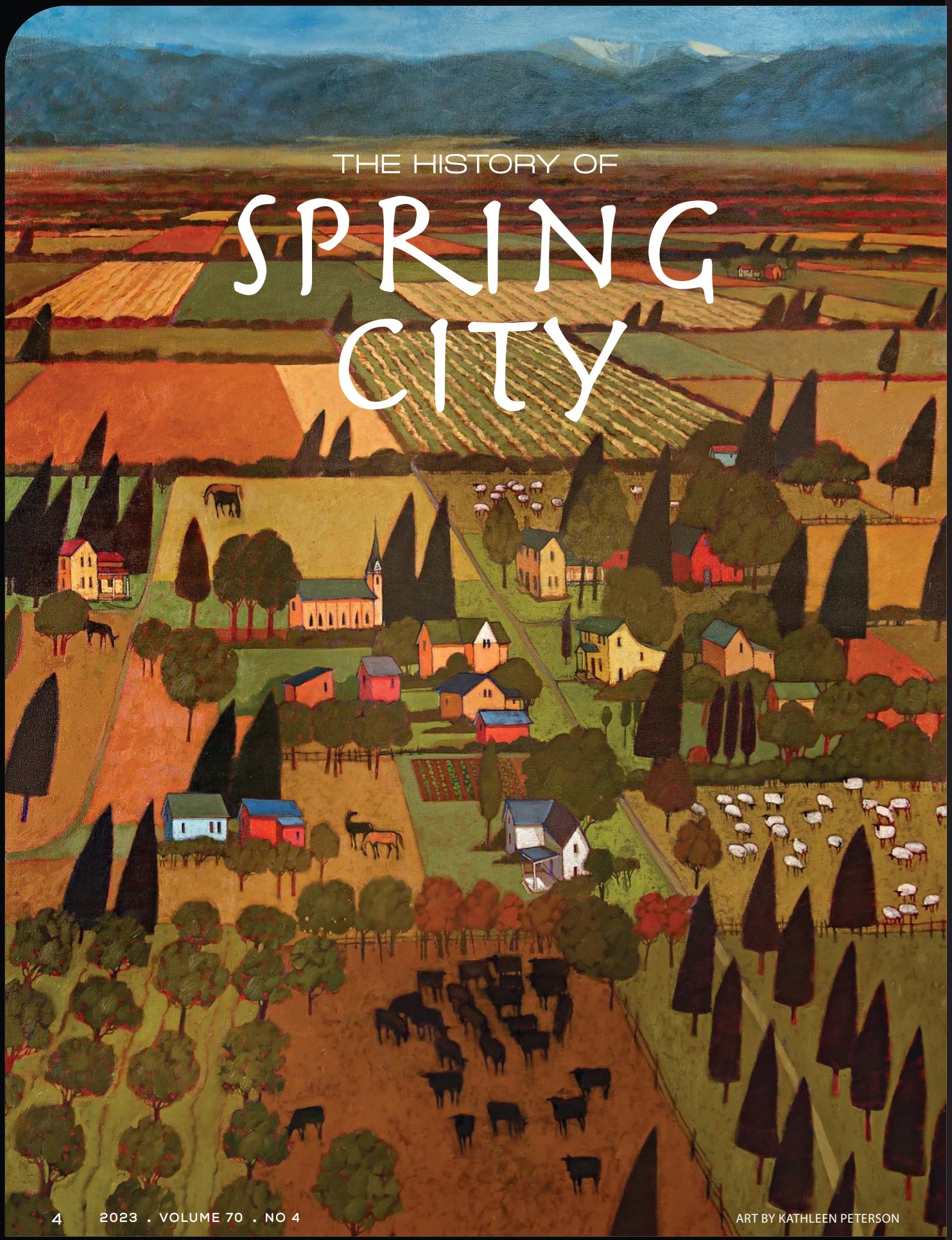
Between 1894–1912, only four new towns were attempted and all of them—Morrison, Clarion, New Jerusalem, and Oak Creek—are either very small or non-existent today. *See Albert C. T. Antrei and Allen D. Roberts,* A History of Sanpete County *(pp. 28–29).*



1899 Christian Cyrus Larsen home, Mayfield, Utah

ART BY KATHLEEN PETERSON


MAP
OF
UTAH
SANPETE
COUNTY
INDIANOLA
WHITTAKER
HILLTON
MILBURN
DIVIDE
FOUNTAIN
GREEN
FAIRVIEW
CLIFFS
MORONI
FREEDOM
MT. PLEASANT
WALES
SPRING CITY
CHESTER
EPHRAIM
SEVIER
BRIDGE
RESERVOIR
MANTI
FAYETTE
STERLING
GUNNISON
CENTERFIELD
MAYFIELD
GROVE
AXTEL



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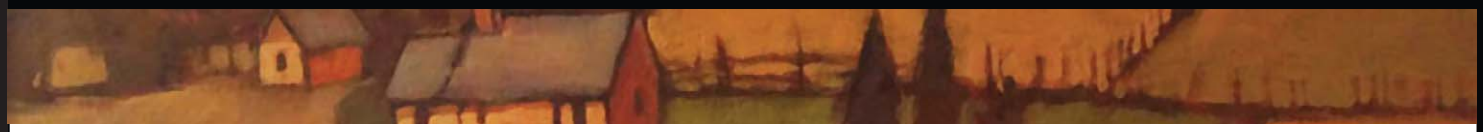
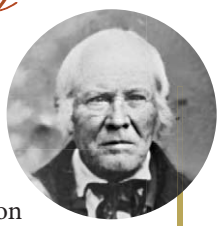


James Allred

by Wayne Hinton



When the Allred family arrived in Utah Territory in the fall of 1851, they settled in Manti where a son was living. After a few months' stopover, the family (including James, Elizabeth, a son James T. S., his wife Eliza, eight grandchildren and two adopted Indigenous children) went about eighteen miles north to explore the Canal Creek area. On March 22, 1852, they settled on a site that would become Spring City.

Upon arrival, the family set to work to clear land, plant crops, and create irrigation ditches to bring water from Canal Creek to their land. During the first summer, James T. S. surveyed a one-hundred-acre townsite that was divided into five-acre blocks. Soon ninety acres had been fenced and thirty-nine of these were cleared and planted with wheat, corn, oats, potatoes, and vegetables.[1]

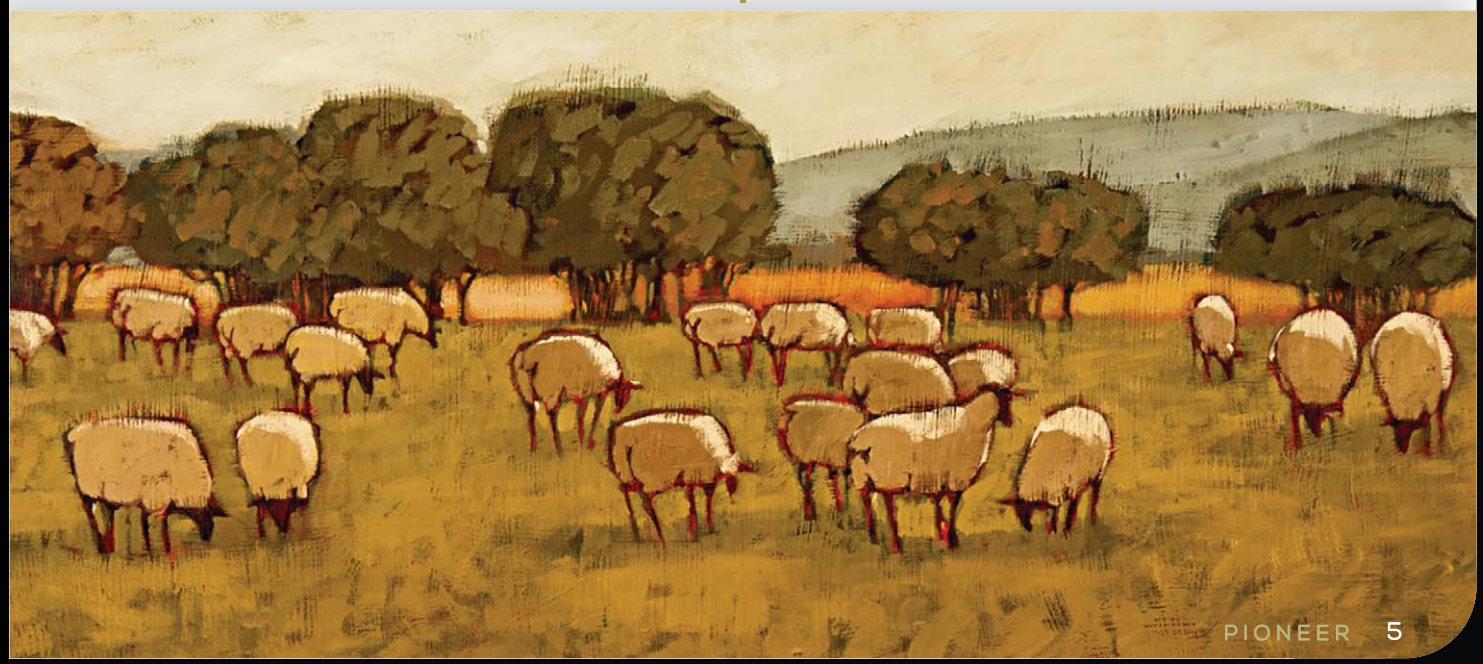
The family also built cabins from logs sawed at Hambleton's Camp six miles to the north of their townsite. They were soon joined by several other individuals and families, including Allred relatives.

Difficulties with Indigenous peoples began almost immediately, as representatives of the Sanpitch visited the small settlement and complained that whites were occupying parts of the tribe's traditional homeland. James T. S. spoke the Sanpitch language, was respectful of tribal concerns, and was able to reach a temporary truce with the men.

In May 1852, Brigham Young, territorial governor and superintendent of Indian affairs, counseled the Allreds to construct a fort, but his advice went unheeded. In July 1853 the Walker War broke out and raids took place at Mount Pleasant and Manti. Fear gripped settlers in nearby Hambleton, causing them to come to the Allred settlement for protection, where cabins were moved together and rocks were placed between them to form a makeshift fort.

A relief party was sent from Manti to the Allred settlement where party members found the settlers in an anxious state. Assisted by the relief party, the Allred group abandoned their settlement and traveled south to the safety of the Manti fort. The local militia escorted men from the Allred group back to their settlement every ten days or so to water and care for homes and fields. Fortunately, this enabled a harvest of some of the crops that fall.[2]

In late September, James Allred and Reuben W. Allred—James' son and the recently called bishop of the



Reuben W. Allred

Latter-day Saint branch at the Allred settlement—traveled to Salt Lake for the semi-annual conference of The Church of Jesus Christ of Latter-day Saints. Between conference sessions, they asked Church leaders to consider sending as many new families as possible to their settlement; increased numbers, they believed, would strengthen the community and fortify it against possible attacks. The request was granted and a large group of newly arrived Danish converts was called to reinforce the Allred settlement. James and Reuben helped organize, outfit, and lead the caravan of 297 colonists, which left Salt Lake on October 14, 1853.

Strengthened by the fifty Danish families, those who had sought shelter at the Manti fort returned to the community which, during the months following, was alternately called Little Denmark, Canal Creek, and Spring Town. Despite the rapid growth of the community, however, all its settlers once again were counseled to vacate to Manti when an attack threatened in the late fall of 1853. And when an intense snowstorm and extremely cold temperatures engulfed the settlement in mid-December, the colonists again moved their families, livestock, and stores to the fort at Manti.

In early January 1854 disgruntled Sanpitch burned the abandoned settlement to the ground. Little Denmark was not resettled for another five and a half years. In July 1859 Governor Young gave written permission to William Y. Black (with his wife, two sons and their wives) and Joseph T. Ellis (and his wife) to rebuild the town.

County surveyor Albert Petty laid out 640 acres for the new townsite and the village, now known as Spring Town, was revived. Soon other families, including some of the Allreds, joined the community. Most families lived in tents and wagon boxes during the first months of the settlement; the first homes were built that summer by Ellis and Reddick N. Allred. A year after Black and Ellis arrived with their families, the 1860 US Census reported a population of 220 for the nascent community.[3]

During the Church's April 1858 General Conference, President Young called Orson Hyde, a member of the Quorum of the Twelve Apostles, to move to Sanpete County to preside over the district. First settling at Manti, Hyde later moved to Spring Town after it was reestablished, and eventually built a large stone house there, a home that still stands today. Hyde oversaw the county's growth from six settlements in 1860 to fifteen five years later; he also helped normalize relations with the region's Indigenous peoples, improved irrigation projects and farming methods, and strengthened local economies—all the while overseeing the spiritual welfare of the county's Saints.[4]

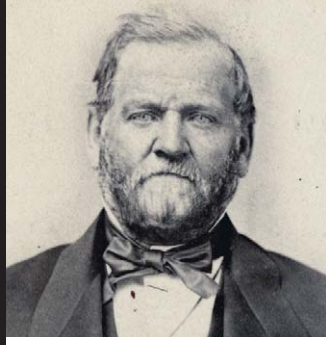
Many of the Danish settlers returned to Spring Town when it was resettled. They built their own chapel and held Latter-day Saint services there, in Danish, until well into the twentieth century. For many years, there was segregation in education and social activities as well. For example, a dance pavilion built in the Danish Ward was primarily for Danish residents only.[5]

The non-Danish residents of Spring City sometimes looked down their noses at Danish residents and their customs. Others felt the Danes were clannish. Perhaps because of language differences, they were. A superficial difference was that the Danes, men and women both, wore

1854 | THE Walker War

ART BY ALFRED JACOB MILLER

1858 | Orson Hyde moves to Sanpete County



1865 | The Black Hawk War and "THE BIG MOVE"

hand-knitted knee-high stockings.[6]

Sanpete County again faced conflicts with Indigenous peoples in April 1865 when the Black Hawk War broke out, in part due to a disturbance at Manti. Although the residents of Spring Town had by this time constructed a rock fort, Brigham Young advised residents once again to vacate, this time to Ephraim. This third evacuation, known as "the Big Move," occurred in May 1866 as the settlers retreated to Ephraim.

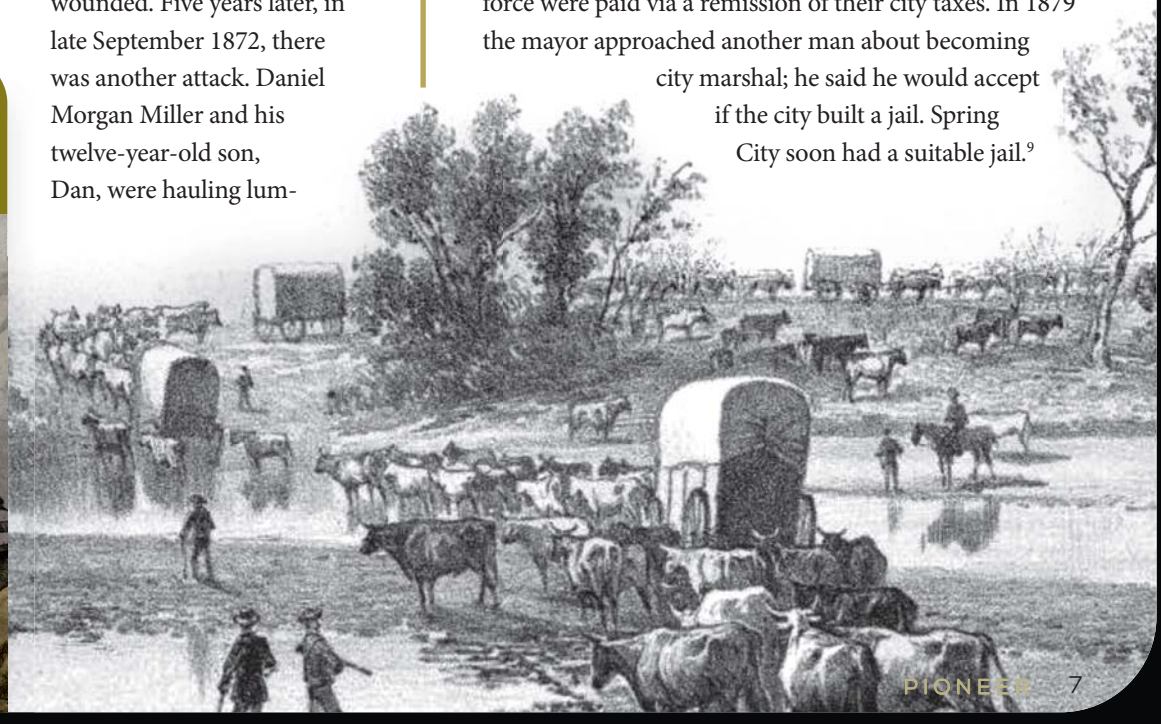
As before, men returned to Spring Town every couple of weeks to care for crops. If they stayed overnight, they would sleep on the floor of the meetinghouse. On July 24, 1866, celebrated as Pioneer Day, the residents returned to Spring Town and, although the town had to remain under constant guard, the people remained there through the end of the war.

Vigilance did not end the raids. In mid-August 1867 Indigenous warriors rode into the valley and stampeded animals in the hayfields. Men hauling hay and herding livestock came under attack; James Meek and Martin Andrew Johansen were killed and others were wounded. Five years later, in late September 1872, there was another attack. Daniel Morgan Miller and his twelve-year-old son, Dan, were hauling lumber from the Snow Sawmill at the mouth of Oak Creek Canyon, immediately east of what was now Spring City, to their home in Nephi. Even though a peace treaty had been signed a week earlier at Mount Pleasant, Miller and his son were attacked. Miller was shot three times: once in an arm, another through his side, and another through his spine, severing it. His son was hit in the wrist and the thigh, but managed to run toward Spring City and was rescued by men looking for loose stock. Dan directed the men to his father, who was loaded into a wagon, but Miller was so badly wounded that he passed away before the wagon reached town. Young Dan was taken into the Reddick Allred home and cared for until he was well enough to return to Nephi. The Millers, father and son, were the last casualties of the Black Hawk War.[7]

1866 | Residents returned to Spring Town

After 1875 the resolution of conflicts with Indigenous tribes allowed Spring City to grow steadily in population. By 1880 there were 850 residents; in 1900 the city reached its maximum population of 1,230. By comparison the 2020 population of Spring City was 949.[8]

As Spring City grew, city leaders saw the need for basic services such as a police force and firefighters. The first fire crew was entirely voluntarily; it was nearly impossible to attract police officers because of the general resistance to taxes necessary to pay salaries and build a jailhouse. The two men comprising the initial Spring City police force were paid via a remission of their city taxes. In 1879 the mayor approached another man about becoming city marshal; he said he would accept if the city built a jail. Spring City soon had a suitable jail.[9]



James T. S. Allred family

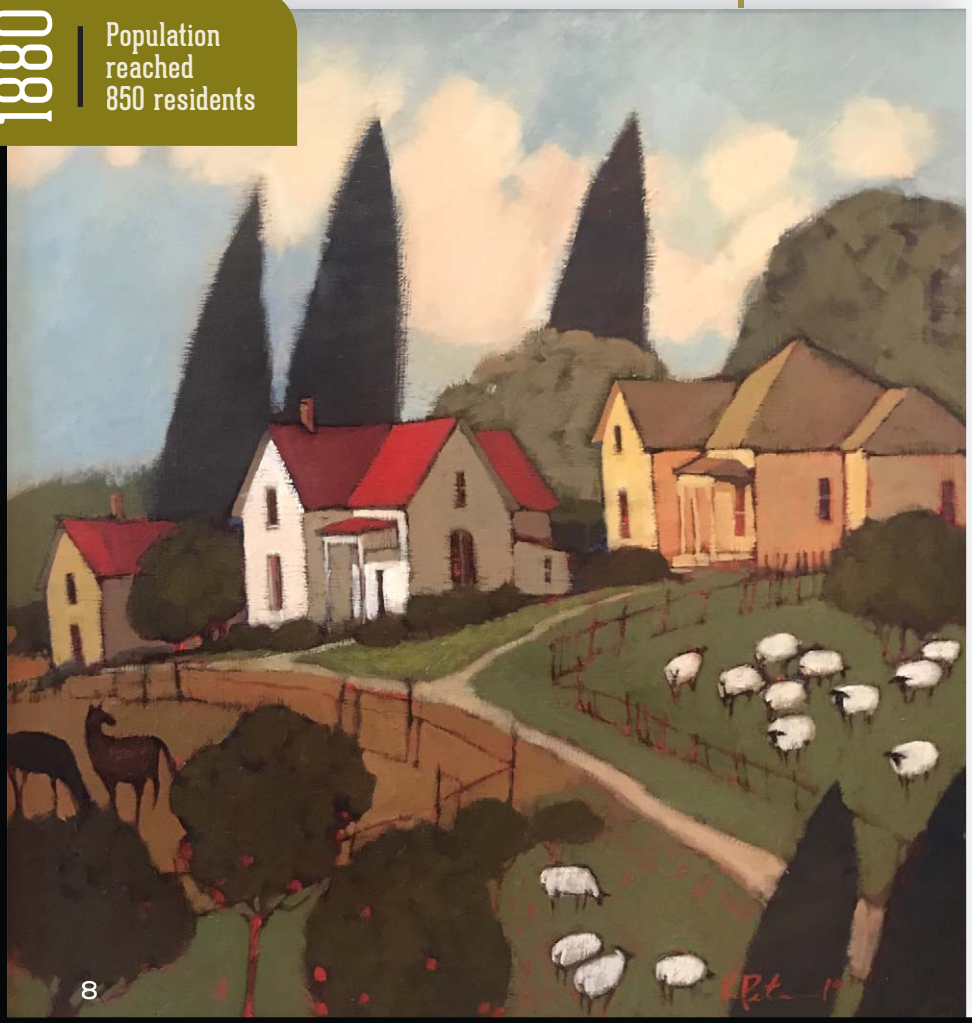
From its founding Spring City's main economic bases were agriculture and livestock. The town's first commercial enterprise was a cooperative store operating out of a private home. It purchased grain and produce from local citizens, reselling these goods locally and elsewhere; it also sold merchandise and farm equipment. Soon the sheep and wool industry became important to the community, along with a burgeoning lumbering industry. During the early 1890s the Denver and Rio Grande Western Railroad established a station at Spring City, enabling the town to export local oolite stone, valuable in construction, and to import many products desired by residents.[10]

Initially, Sanpete County had a predominantly Latter-day Saint population, but as the county grew, people of other faiths, including Presbyterians and Methodists, arrived and stayed. Along with churches, they also built schools—some of which boasted better-trained teachers and better curricula than existing Latter-day Saint schools. Indeed, the Methodist school at Spring City proved to be one of the most successful of the denominational schools, challenging the Saints' predominance.[11]

Eventually, a town amusement hall, an opera house, and business buildings were constructed along Main Street as Spring City expanded.[12] Included among pioneer-era structures remaining today are the Latter-day Saint meetinghouse and the city hall—both limestone buildings—and the bishop's storehouse and Victorian elementary school, both of brick. The John Frank Allred School, Baxter/Schofield store, and Orson Hyde home feature masonry construction, while the Jens Peter Carlson House (1896) is of finely polished stone masonry.[13]

The community also has preserved log and adobe homes and farm buildings, including several barns and other outbuildings, dating from the nineteenth century. As a result, Spring City is listed as a historic district on the National Register of Historic Places. Many historical structures have been restored during the last fifty years by local residents or interested philan-

1880 | Population reached 850 residents



ART BY KATHLEEN PETERSON

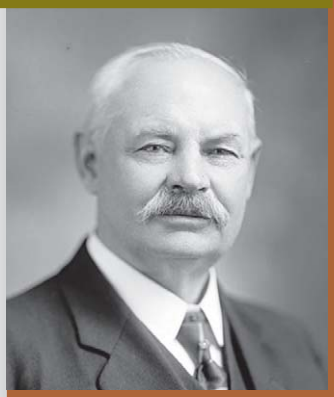
thropists. Some historical buildings have been converted for commercial, cultural, or residential use.[14]

At the end of October 1900, the first telephone line reached Spring City with service provided by Rocky Mountain Bell Company. In addition, the city installed an intercity telephone network connecting City Hall, the city power plant, the roller mills, and the homes of key leaders.[15] By 1903 the city was receiving sufficient power for universal residential lighting and a few street lights.[16] And as the age of the automobile arrived, a Spring City entrepreneur put up a small frame building with a drive-through single pump: the town's first gas station.[17]

After 1900 the city experienced population declines. A late nineteenth-century agricultural depression drove some farmers from their lands. And the United States' entry into World War I drew away men to the nation's armed forces and to wartime industrial work in large cities. The 1918 Spanish Flu resulted in local deaths and the closure of the Spring City school in 1920; consequently, some families moved to towns with better medical facilities.[18]

The Great Depression that began in October 1929 was accompanied by catastrophic droughts across the Midwest and West. Resultant financial hardships beleaguered Sanpete County by 1934, where it was

1880 | Spring City politician Jacob Johnson

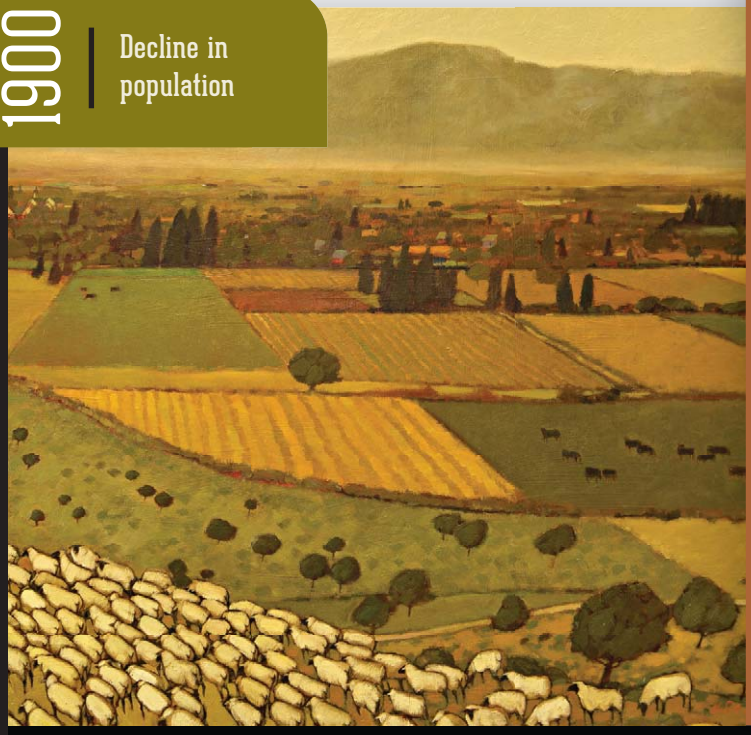


Born in Aalborg, Denmark, Jacob Johnson emigrated to the United States in 1854 and eventually became a resident of Spring City in 1872. From 1880–88 he served as a United States district attorney and then Sanpete County's probate judge until 1890. During 1892–94 he was prosecuting attorney in Sanpete County. In 1896 Johnson became a state court judge in Utah's Seventh Judicial District. From March 1913 to March 1915, he was a member of the US House of Representatives from Utah's 2nd district.

The Jacob Johnson house and barn still stand in Spring City and are part of the Spring City Historic District listed in the National Register of Historic Places. The owners received a 2009 Heritage Award from the Utah Heritage Foundation for restoring the property (see "Jacob Johnson: American politician," *Wikipedia*, online).

"The south section of this house, built of stone in about 1875, is a classical two-story hall-parlor building. In 1892, the large Victorian addition on the north was completed. The stone walls of the house have been stuccoed and scored to simulate ashlar masonry. Jacob Johnson built the original section of the house when he opened his law office in Spring City and lived here with his wives, Margaret Anderson (1844–1885) and Matilda Justesen (1866–1930). It is the largest house in Spring City, and was the first house in town to have a bathroom and running water" (see "Judge Jacob Johnson House," *JacobBarlow.com*, online).

1900 | Decline in population



Spring City Heritage Day

reported that harvests were barely twenty percent of normal.[19] Spring City was among the first communities nationwide to initiate a public works program for the unemployed; in 1930 city leadership put unemployed men to work graveling city streets.[20]

When the US Department of Labor and the State of Utah provided funds to create self-help cooperatives, sixty-five men were hired part time to operate the Sanpete County branch whose home office was in Spring City. As the New Deal came into existence in 1933, managed through the Federal Emergency Relief Administration, the Civil Works Administration, and later the Public Works Administration, Spring City officials applied for funds to improve the city water system.[21]

Since 1970, Spring City has experienced a slow but steady growth warranting construction of a new elementary school in 1986. Happily, growth has been slow enough that residents are simultaneously preserving the town's historic character. Residents have wisely passed ordinances preventing unrestricted growth and a diminishing of residential lots to less than the historic 1.25-acre size.[22] A majority of residents have also voted against annexing property on the north and south ends of the city.[23]

Each Saturday of Memorial Day weekend is Spring City Heritage Day. Sponsored by Friends of Historic Spring City, it features tours of twenty historic homes and the historic church and concludes with a dinner hosted by the Spring City Latter-day Saint wards. Local artisans also sell their wares, most replicating pioneer crafts. These Heritage Day events provide a fitting representation of the Spring City citizens' commitment to preserving the town's unique history.[24]

1 Albert C. T. Antrei and Allen D. Roberts, *A History of Sanpete County* (1999), 403–4.

2 Antrei and Roberts 404–5.

3 Antrei and Roberts 405–7.

4 Howard H. Barron, *Orson Hyde, Missionary, Apostle, Colonizer* (1977), 221.

5 Cynthia Rice, "A Geographic Appraisal of the Acculturation Process of Scandinavians in the Sanpete Valley, Utah, 1850–1900," MA thesis, University of Utah, 1972, 262–3.

6 Rice 267–8.

7 Antrei and Roberts 407–8.

8 Antrei and Roberts 408.

9 Spring City Council Minutes, 22 Jul 1872, 9 Jan 1873, 23 Aug 1879, 9 Sep 1879.

10 Antrei and Roberts 409.

11 Cindy Rice, "Spring City: A Look at a Nineteenth Century Mormon Village," *Utah Historical Quarterly* 44 (Summer 1975): 265–6.

12 Antrei and Roberts 409–10.

13 Antrei and Roberts 190. Other extant masonry residences include those of Behunin, Monson, Johnson, and Ericksen; Carlson built his own home.

14 Antrei and Roberts 409–10.

15 *Sanpete Democrat* (21 Nov 1900).

16 Soren Peter Sorenson, "Pioneer Personal History."

17 Antrei and Roberts 248.

18 *Mount Pleasant Pyramid* (27 Feb 1920).

19 *Manti Messenger* (29 Jun 1934).

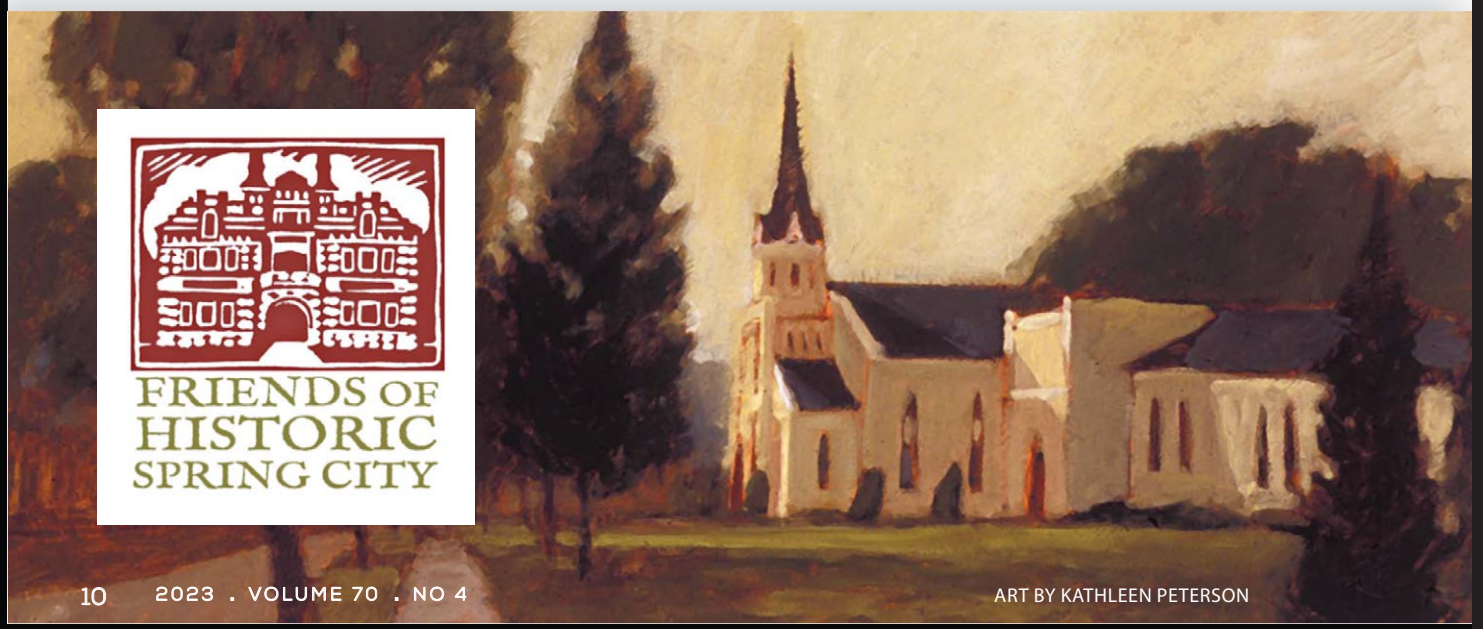
20 *Mount Pleasant Pyramid* (3 Dec 1930).

21 *Mount Pleasant Pyramid* (15 Jun 1934).

22 Antrei and Roberts 309.

23 Antrei and Roberts 309.

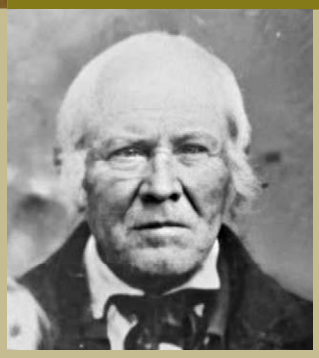
24 Antrei and Roberts 347–8.



ART BY KATHLEEN PETERSON

Father and Son

James Allred | James Tillman Sanford Allred



James Allred was born in Randolph County, North Carolina, in January 1784 and grew up on a small farm. In 1803 he fell in love with Elizabeth Warren, a native of South Carolina, and the couple were married that November. Trying to establish themselves, James and Elizabeth moved several times over the next eight years—first to Franklin County, Georgia; then to Warren County, Kentucky; then to Yellow Banks (now Owensboro), Kentucky; and then by 1811 to Bedford County, Tennessee, where they would remain for sixteen years. It was here that their fifth son and tenth child, James Tillman Sanford Allred, was born. They would move to Monroe County, Missouri, in 1830, where their fourteenth child was born.

James and Elizabeth and several of James's siblings began hearing reports of a "new religion" in early 1832. They investigated, were taught by missionaries, and were baptized members of the Church of Jesus Christ later that year; they attended the Salt River Branch. James accepted a calling to serve as a captain in Zion's Camp in May 1834.

In the spring of 1835 the family moved to Clay County, Missouri, where James T. S. was baptized in February 1835 at the age of ten years. In 1837, after moving to Caldwell County, James was elected county judge. A year later, the family moved to Pittsfield, Pike County, Illinois, and then to Nauvoo, where James was ordained a high priest and a member of the high council; as a member of the Nauvoo Legion, he was assigned as one of the bodyguards to the Prophet Joseph.

In early July 1840 a small group of men led by H. M. Woodward crossed over the Mississippi River into Illinois above Quincy and kidnapped four "Mormon" males, including James Allred. Their intention was apparently to punish unlawful behavior ascribed to the "Mormons"—to intimidate the men and perhaps to ensure that they and their families moved from the area. The kidnapped men were taken back across the Mississippi to the township of Tully in Lewis County, Missouri. James and two of the other men were stripped of their clothing and tied to trees; all four men were threatened, and at least two were beaten. James was not. After being held for two days, the four men were released with this signed statement: "The people of Tully having taken up Mr. Allred, with some others, and having examined into the offenses committed, find nothing to justify his detention longer and have released him." Signed— "By order of the Committee, H. M. Woodward."

When the Prophet Joseph, his brother Hyrum, John Taylor, and Willard Richards were taken to Carthage Jail in 1844, the Prophet handed his sword to James Allred and said, "Take this; you may need it to defend yourself." After the Prophet's death, James brought this sword to Utah. It is now on display at the Utah State Capitol.

In late 1844 or early 1845, James T. S. fell in love with Eliza Bridget Manwaring who had been staying in his parents' home in Nauvoo. Eliza was the daughter of Edward Manwaring and Margaret Nash and had joined the Church in 1835. James T. S. and Eliza were married in late November 1845.

In 1846 James T. S. joined the Mormon Battalion. Nearly eighty women and children accompanied the Battalion, including James T. S.'s wife Eliza, who was four months pregnant.

The Battalion suffered greatly because of the shortness of their rations. After being reduced to two-thirds their already paltry daily rations and suffering great hardships because of the lack of water, many Battalion members became seriously ill before they arrived at Santa Fe, New Mexico. James T. S. and Eliza were among the eighty-two ill members who were ordered to go with Captain Brown to Pueblo, Colorado, for the winter. Eliza, ill a great deal of the way, gave birth to a baby boy who died shortly after he was born. Brown's detachment arrived in Salt Lake in late July 1847, just five days after the pioneers had entered the valley. Here, Brown's detachment of the Battalion was formally disbanded.

In 1849 the extended James Allred family was called by Brigham Young, along with others, to move their families to South Sanpete County to found a settlement called Manti. Three years later, in the spring of 1852, Brigham Young asked James and his son James T. S. to move from Manti sixteen miles north to start a new settlement known today as Spring City. The Allreds settled on the northeast side of the Sanpete Valley in mid-March 1853.

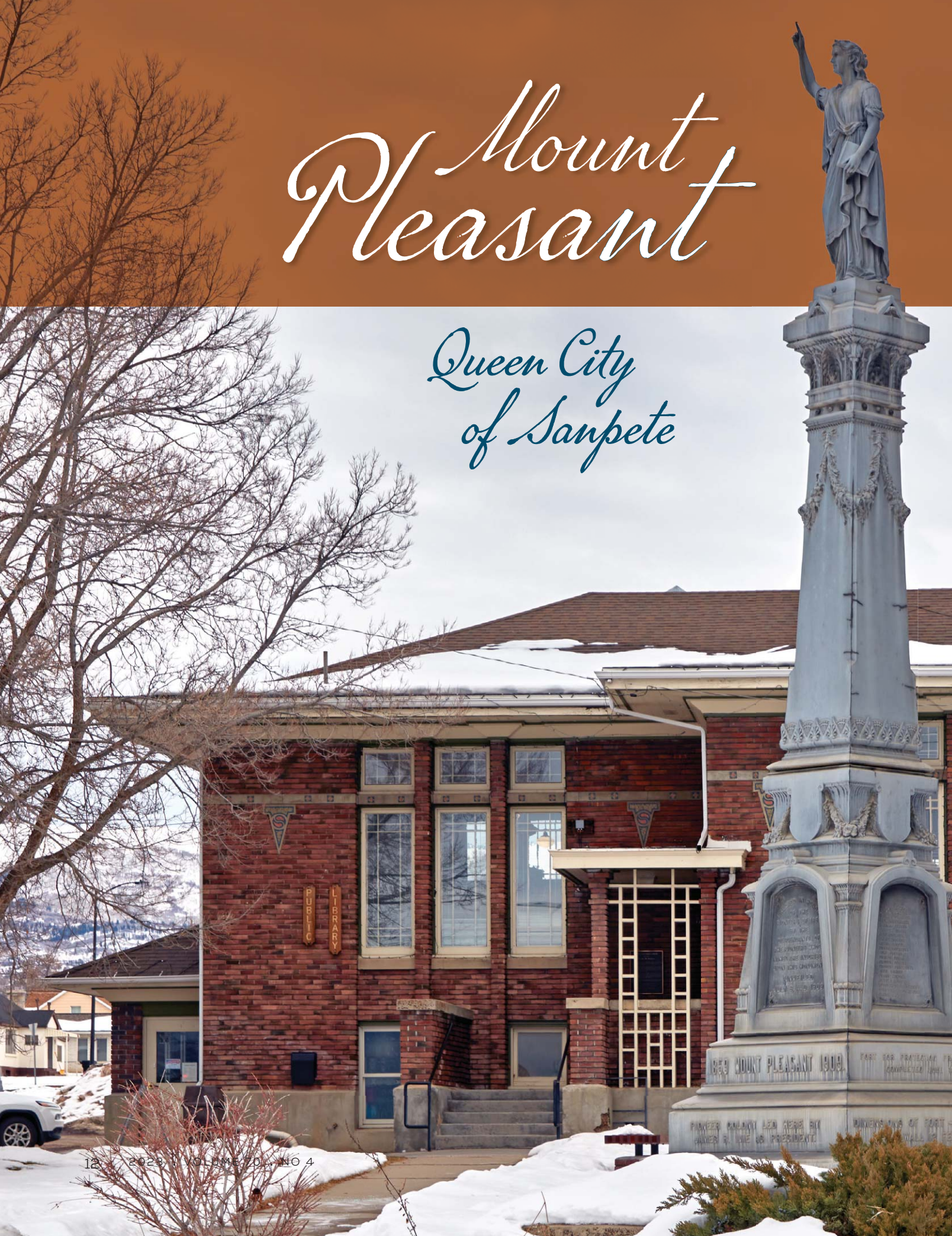
Skilled as an Indian interpreter, James Tillman Sanford was called on a mission to the Paiute people in 1856. He was aked by Church leaders to marry three other women—including an Indigenous Church member known as Fanny—while the family was living in Ephraim.

James Allred passed away in January 1876 in Spring City, Utah, at the age of ninety-two. His son James Tillman Sanford died in Spring City in late March 1905 at the age of eighty.

Source: "James Tillman Sanford Allred," MyAllredFamily.com, *online*

Mount Pleasant

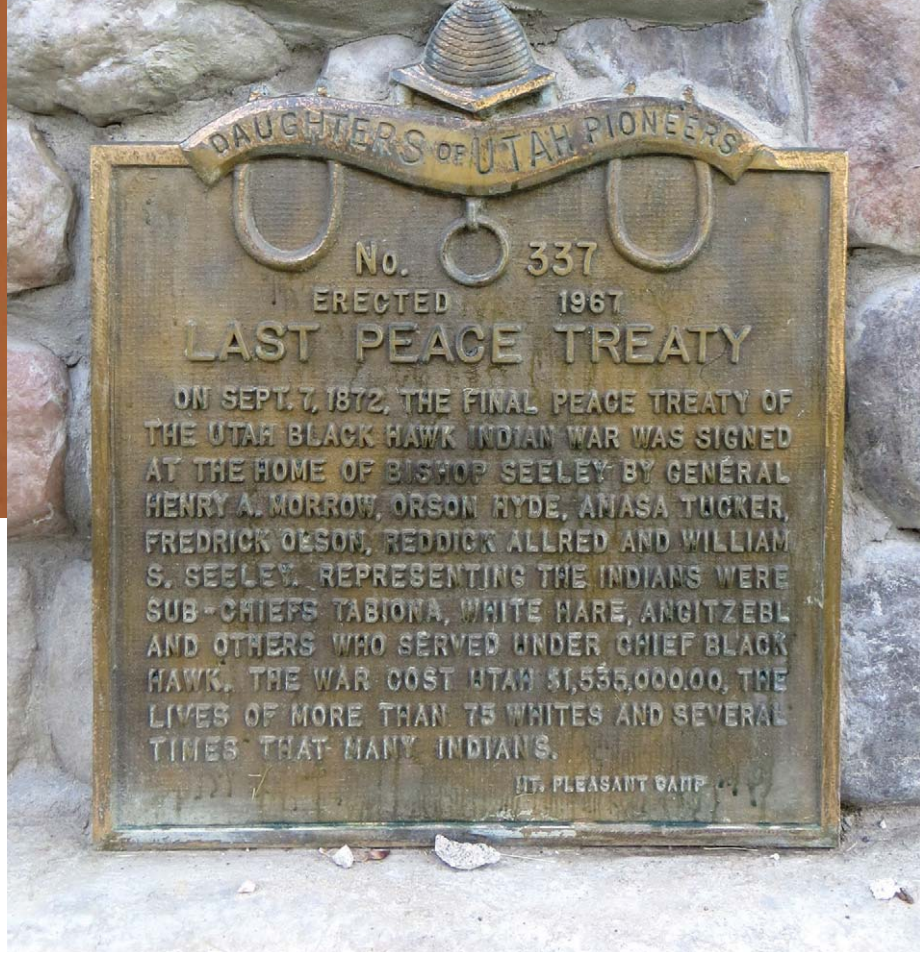
Queen City of Sanpete



Adapted from Albert C. T. Antrei and Allen D. Roberts

During the winter of 1851–52, **Madison D. Hambleton** and Gardner Potter left Manti, Utah, to build a lumber mill on Pleasant Creek in Sanpete County. The next spring a half-dozen families left Manti under their direction to found a new colony near the mill.

This small band first built cabins across from each other along Pleasant Creek below, or northwest, of the present town. They called the place Hambleton and cleared land a mile north of where the railroad depot later stood at 500 West Main. Other settlers trickled in, and in June 1852 the Hambleton Precinct was created by the Sanpete County Court. Moving quickly to establish an orderly, well-governed community, Hambleton community leaders formed two small school districts, and town elections were held that same August.

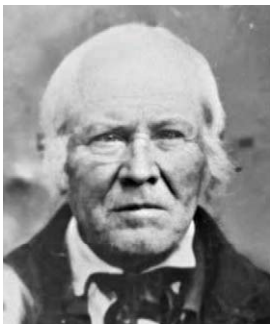

DAUGHTERS OF UTAH PIONEERS
No. 337
ERECTED 1967
LAST PEACE TREATY
ON SEPT. 7, 1872, THE FINAL PEACE TREATY OF THE UTAH BLACK HAWK INDIAN WAR WAS SIGNED AT THE HOME OF BISHOP SEELEY BY GENERAL HENRY A. MORROW, ORSON HYDE, ANASA TUCKER, FREDRICK OLSON, REDDICK ALLRED AND WILLIAM S. SEELEY. REPRESENTING THE INDIANS WERE SUB-CHIEFS TABIONA, WHITE HARE, ANGITZEBL AND OTHERS WHO SERVED UNDER CHIEF BLACK HAWK. THE WAR COST UTAH $1,535,000.00, THE LIVES OF MORE THAN 75 WHITES AND SEVERAL TIMES THAT MANY INDIANS.
MT. PLEASANT CAMP

More settlers arrived in the spring of 1853, and that summer the first serious trouble with Indigenous peoples erupted when settlers were perceived as encroaching on Indigenous lands and resources. Tensions were first manifest through Indigenous raids on settlers' livestock. The sawmill was attacked in early July, and ten days later two Indigenous males were killed in another skirmish. Just two days after that, there was a small battle at the mill involving a group of Indigenous warriors on one side and local settlers and Provo militiamen on the other. The battle claimed the lives of six Indigenous males and, fearing retaliatory hostilities, Hambleton settlers packed up their belongings and moved to the Allred settlement six miles south.

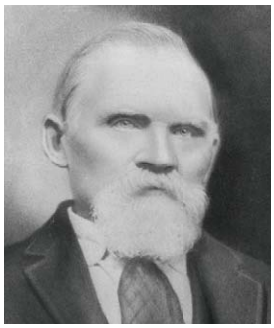
There, the Hambleton settlers crowded into the crude fort built by the fifteen families at Allred, convinced that a crude fort was better than none at all. No sooner had the families driven teams out of Hambleton than Indigenous warriors were burning the mill and the lumber left behind. Within a week or so, the Allred and Hambleton settlers moved to the superior protection of the forts at Manti. Some of the men returned periodically to their fields—always under armed guard—to care for and harvest their crops.

For the next five years, the lands at Pleasant Creek remained largely unoccupied by whites. Then, in August 1858, an exploring party was sent north from Ephraim to scout out possible settlement sites. The first choice of members of the party was a tract of land on Pleasant Creek near the former Hambleton settlement. James Allred and James R. Ivie Sr. were chosen to go to Salt Lake City to meet with Brigham Young, territorial governor and president of The Church of Jesus Christ of Latter-day Saints, to secure permission to start a settlement there. Young approved, and immediately on the return of Allred and Ivie, Albert Petty and other men from Manti surveyed a townsite one and a half miles east of old Hambleton. There, 1,300 acres were divided into twenty-acre farm lots. Planning carefully and deliberatively, a group of potential settlers met in Ephraim in mid-October to draw lots for the land.

The following January, Ivie was chosen as president of the new settlement, and in mid-February 1859 the colonizing party—consisting mostly of young Scandina-



James Allred



James R. Ivie Sr.

vian males—traveled to a location west of the townsite and pitched camp. After cutting cedar posts and constructing cabins, they sent for their families to join them. Others came, too, and during late April and early May there was an influx of a dozen or more families from Battle Creek (now Pleasant Grove) in Utah County.

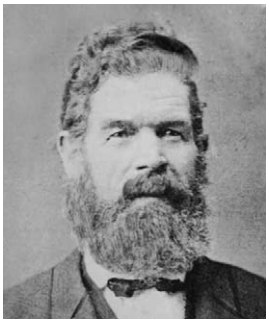
The surveyed townsite was expanded by 1,200 acres, and by mid-May—with the approval of Brigham Young—construction of a central fort was underway. Careful records were made of the construction, and a full accounting of the time, teams, wagons, and men is still extant. Four supervisors—John Cox, Thomas Woolsey Sr., W. S. Seeley, and John Tidwell Sr.—were in charge of the project with each responsible for one of the fort's four walls. Each leader had three captains under his command, and each captain directed the work of a team or "line" of men. It was determined that the outer fort would have twelve-foot rock walls, and even the builders themselves were surprised when the massive project was completed by mid-July, just two months almost to the day. It enclosed five and a half acres of land and a number of sixteen-foot-square cabins. There were platforms for guards at each corner of the fort and two big gates; a small stream from Pleasant Creek ran through the fort's center. Not surprisingly, it was the strongest and finest fort in Sanpete County.

While some were building the fort, others were working the land. In the first month alone, a thousand acres were cleared, planted, and watered from strategically placed ditches that the land workers had dug. A gristmill and a new sawmill were started at about the same time, and the population burgeoned to eight hundred, then one thousand, as citizens of the newly named Mount Pleasant were determined that their settlement would become a town of importance.

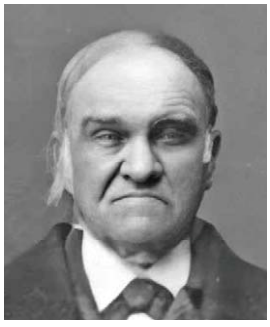
The final peace treaty bringing an end to the Black Hawk War was signed in Bp. William S. Seeley's home on State Street in 1872, and by that time, many settlers—including Andrew Madsen and James Hansen—had already erected homesteads outside the fort. Even with a thousand residents, Mount Pleasant had a low population density given that original town ordinances dictated only four lots per block.

As Utah state boundaries would eventually be established, Mount Pleasant is located almost exactly at Utah's geographical center. Virtually all its founding settlers were Latter-day Saint converts from Scandinavia, the British Isles, eastern Canada, and the eastern United States. By 1880, Mount Pleasant was Sanpete County's largest city with a population of two thousand. More than seventy-two percent of its married adults were foreign born. Its ethnic diversity had an important impact on daily life during the nineteenth

Thomas Woolsey Sr.



W. S. Seeley



John Tidwell Sr.

John Nickolson family,
Mount Pleasant

and early twentieth centuries. For decades, five languages were commonly spoken in town, creating confusing and sometimes amusing communication problems.

Latter-day Saint influence was felt in all religious, political, economic, educational, and social life in early Mount Pleasant. Self-sufficiency was a virtue, and home-grown or home-manufactured food, clothing, and furnishings were far more common than imported or "store-bought" items. Some of the town's first industries were leather tanning, shoemaking, blacksmithing, basketmaking, and freighting. Eventual modernization brought such improvements as the Deseret Telegraph in 1869, the Pyramid newspaper in 1890, and a telephone system in 1891.

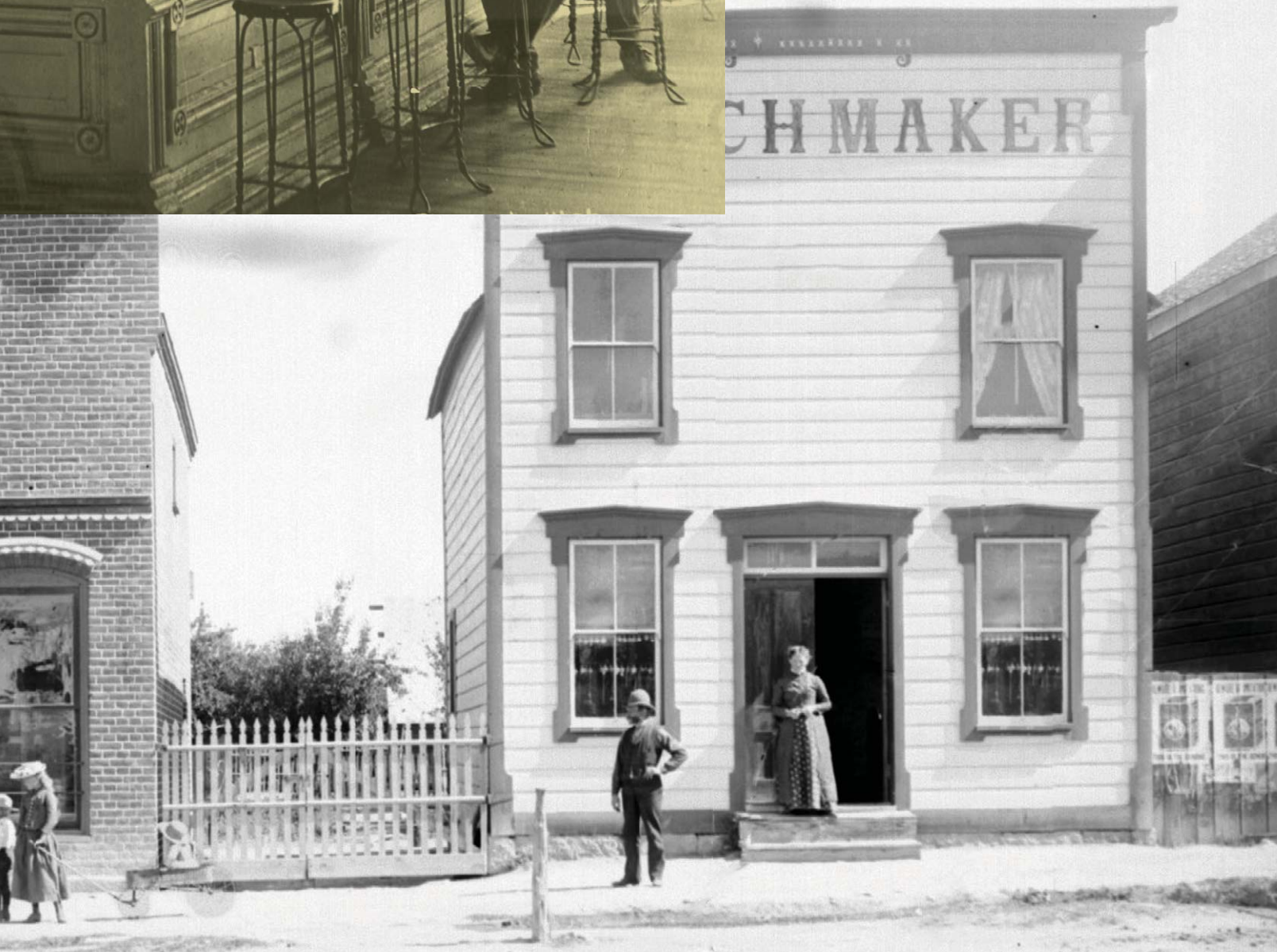
Sawmills and flour mills were built, irrigation systems were dug, and a municipal government was created to oversee public laws and improvements. The city was incorporated in 1868, a year after the first cooperative store was founded, the first business in what became a flourishing commercial district.

From its inception, Mount Pleasant has been a progressive community in terms of providing educational and cultural opportunities for its residents. Often the two have been combined. As early as 1860 a small school was convened inside the fort. This soon gave way to more permanent log and adobe buildings which were constructed in each of the four wards of town. One of the first was a red-brick building erected on the corner of First West and First North. The building was later remodeled and used as City Hall; currently, it serves as a mortuary.

Dr. August Lundberg
Dentist, Mount Pleasant

Crystal Ice Cream Parlor,
Mount Pleasant

Dr. William Woodring home,
Mount Pleasant



L. Erikson School, Mount Pleasant

Eventually a Territorial Superintendent of Public Instruction was named. He was assisted by a county superintendent and, locally, by a board of trustees. Hamilton Elementary School was completed in 1896 at the corner of First East and Main and remained in continuous use until it was replaced by a new elementary school in 1962. One highlight of the academic year at Hamilton was the annual school operetta in which every child in the school was asigned a role.

In 1911 Sanpete County was divided into two school districts, and the North Sanpete High School District—comprising the "Common School District" of the northern part of the county—was created. In 1912 the district's first high school—North Sanpete—opened, and Mount Pleasant students laughed when they realized that some of the schoolrooms were unfinished and unfurnished on the first day of classes.

Over the years, several attempts have been made to consolidate the county's two districts, but these efforts have consistently failed. In 1957 North Sanpete High School was combined with Moroni High School; senior high students attended at the building in Mount Pleasant and junior high students at the building in Moroni. Some years later, new buildings for both schools were constructed.

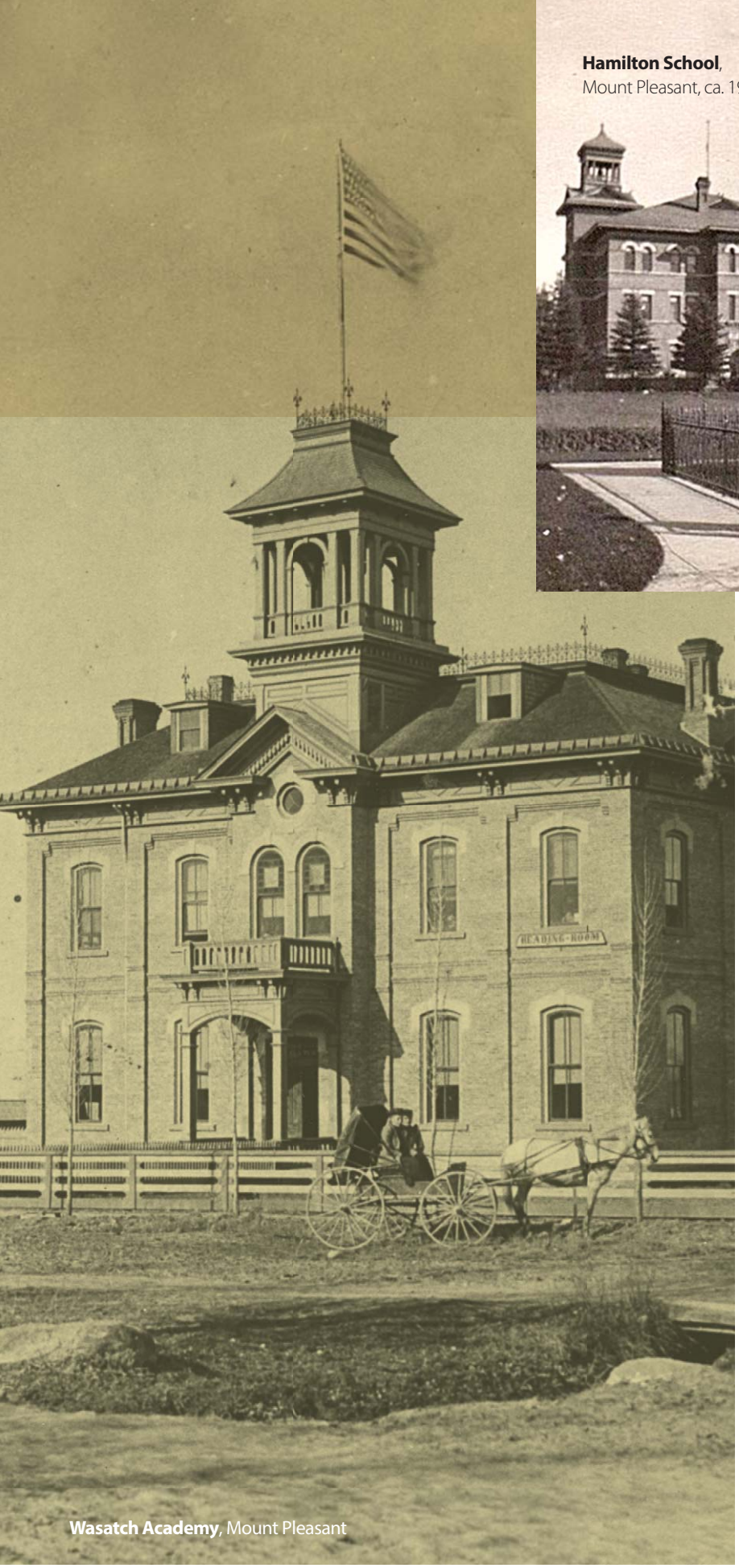
Mount Pleasant has long been considered the most diverse city in the county, in part because of the liberal Latter-day Saint and Protestant groups which challenged the dominant Latter-day Saint population in the late nineteenth century. Liberal Hall, built on Main Street in 1875, and Wasatch Academy, Utah's oldest private boarding school established by Presbyterians the same year, remain as visible and functional testaments of the city's historic and ongoing diversity.

Also a culturally rich community, Mount Pleasant has sponsored numerous musical, theatrical, and artistic groups. It also has been home to secret societies and saloons; it has nurtured home-grown businesses. It is also home to Mt. Pleasant Pioneer Historical Society, one of Utah's largest local historical societies, founded in 1909.

Upon the arrival of the Denver and Rio Grande Western Railroad in 1891, both the local population and the city's prosperity increased dramatically. By 1900 Mount Pleasant had grown to nearly three thousand persons, the largest size reached by any Sanpete city to that time, earning the town one of its nicknames—Hub City.

The city's newfound wealth became immediately apparent. Victorian churches, schools, and residences replaced the simpler adobe and log buildings of the pioneer period. And with the help of a major fire in late July 1898, a commercial building boom saw the replacement of Main Street's small wood-frame buildings with architecturally impressive stone-and-brick structures. Among these was the Sanpete County Co-op—the "Gentile Store"—which competed with ZCMI, the Church-owned store. Mt. Pleasant's historic Main Street is now listed on the National Register of Historic Places.

Hamilton School,
Mount Pleasant, ca. 1915



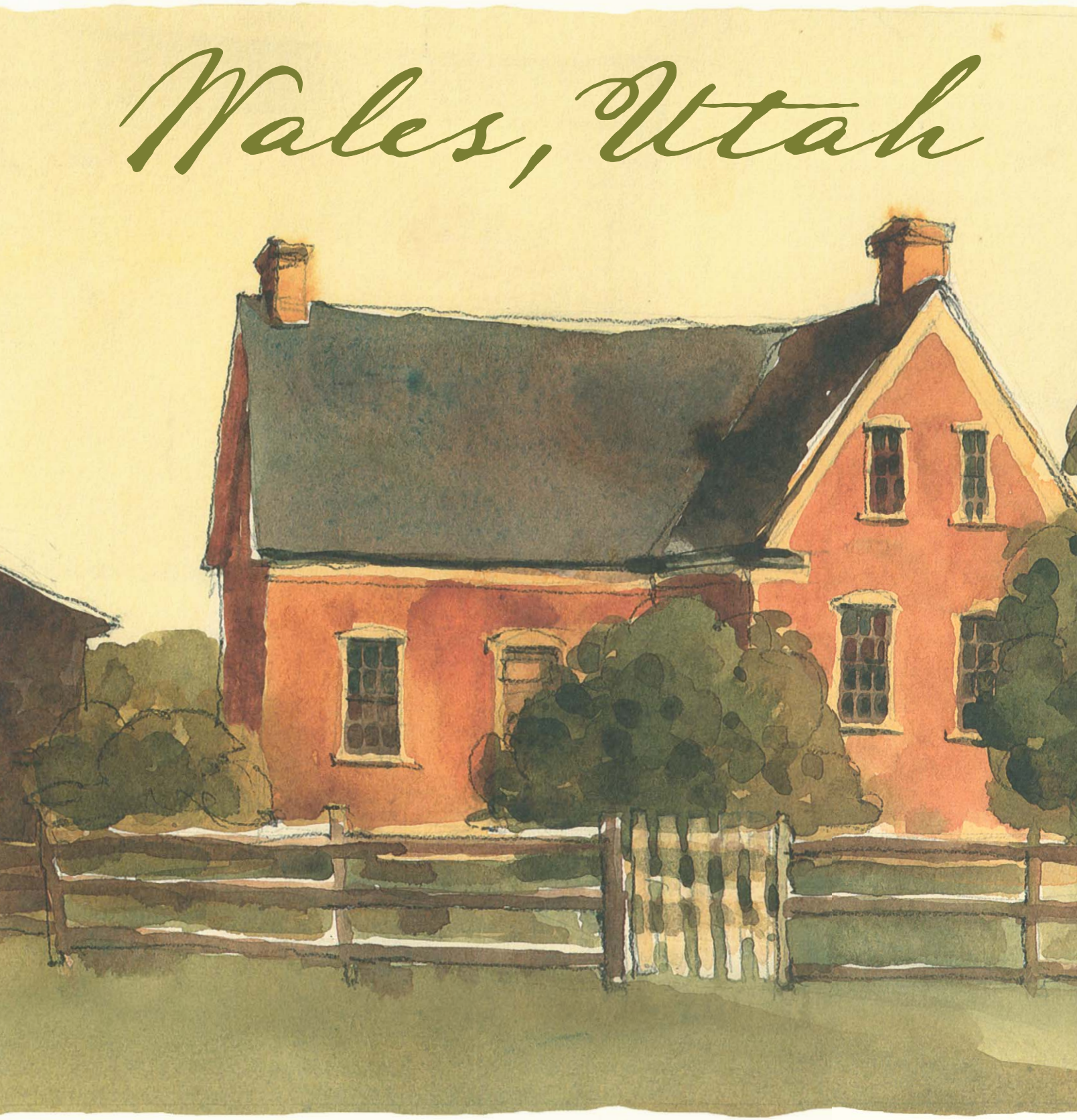
Wasatch Academy, Mount Pleasant

The twentieth century brought continued changes and improvements to the "Queen City," the town's most popular nickname. The commercial and residential districts continued to fill with fine buildings bespeaking the prosperity of the community. The northernmost of Sanpete County's "big three" cities, Mount Pleasant is well-situated as an agricultural community. It is near forested mountains and features vast, fertile fields; it is also near a dependable, albeit occasionally temperamental, supply of water. Agriculture and stock raising have always been the area's economic staples.

Mount Pleasant continues to be a thriving, steadily growing city with a population of 3,655 citizens as of the 2020 census. New buildings exist side by side with extant historic structures. Queen City continues to be a fitting nickname for this delightful town.

Adapted from Albert C. T. Antrei and Allen D. Roberts, A History of Sanpete County *(pp. 396–401) and reprinted by permission.*

Wales, Utah



Henry Rees House

ART BY KATHLEEN PETERSON

A Coal Mining, Railroading, and Ranching Town

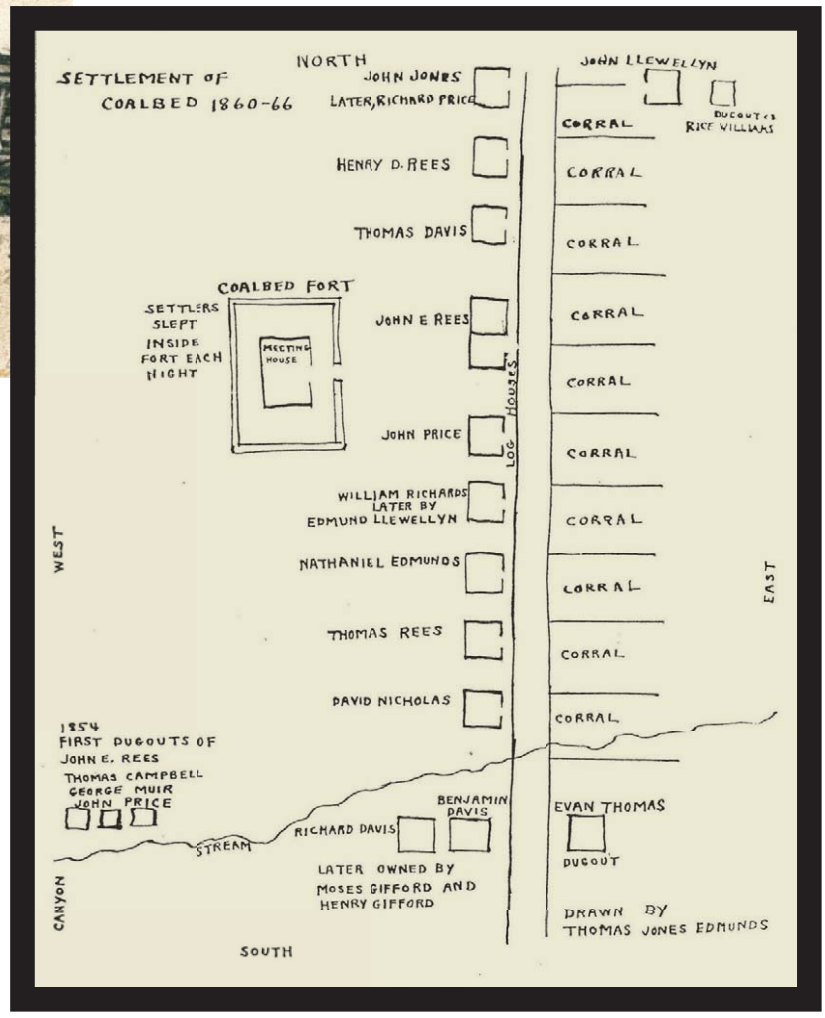
by Wayne Hinton

Wales is a small town five miles southwest of Moroni, Utah, at the foot of the Sanpitch (or West) Mountains of the Gunnison Plateau.[1] A settlement resulting from the discovery of coal on the east side of the Plateau, Wales—first known as Coalbeds—was colonized in 1854.[2]

The Settling of Coalbeds

As Latter-day Saint settlements multiplied in Utah Territory, coal became an increasingly important resource. Tabiona, a brother of Chief Walker, showed Brigham Young "rocks that burn," taken from land Tabiona claimed in the valley and canyons near where Wales was eventually established. Brigham Young recognized the black rock as coal—and as a resource vital to the Utah Saints' industrial development and self-sufficiency. President Young asked John Rees of Ephraim and John Price of Manti, both from Merthyr Tydfil, Wales, to inspect the coal deposits and determine any potential for mining.

Upon determining the value of the coal-rich area, Rees and Price purchased Tabiona's claim to it for "a few head of cattle and some sheep."[3] Almost immediately Rees and Price began surface mining. They lived in dugouts located west of present-day Wales and brought their daughters, Betsy Rees and Ann Price, to cook for them. Soon the rest of their families joined them, constructed dugouts, and called the settlement "Coalbeds."[4] Before the end of the year, eight other families settled near a small stream a mile east of the first dugouts. In 1856 and 1859 large groups of experienced coal



miners—all Latter-day Saint converts from Wales—arrived; the new settlers supplied the labor force necessary to make area coal mining much more efficient.[5]

The Welsh miners found the coal beds easy to work: they lay between two layers of limestone which protected the mine from water seepage and they were close to the surface. The coal from the Wales mine was ideal for blacksmithing and industrial use. But because it also contained a lot of ash and sulpher, together with fossil elements, it was unsuitable for cooking or domestic use.[6]

The Wales settlers drew upon the tradition of their homeland as the first log homes were set in a single row and not on lots in blocks as elsewhere in Utah Territory.[7] When conflicts arose with Indigenous peoples in the area, the coal miners rejected building a large, costly fort as had been done in neighboring towns. Instead, Wales settlers built a small adobe wall around the meeting house, allowing enough room inside the enclosure for the residents to sleep at night. As homes and livestock outside the adobe-walled meetinghouse became subject to raids in late 1866, the people of Coalbeds dismantled their log cabins and moved the community to the fort five miles away at Moroni.

As the residents returned to Wales in 1868, their community—newly renamed Wales by the US Postal Department—was laid out in twenty-six blocks, each comprising five acres and divided into four equal lots. Each head of household drew for one irrigated plot in the farming area around the community and a residential lot within it. As they were miners, however, most residents devoted more effort to raising gardens than to growing crops.

Relying again on homeland traditions, the people of Wales built a "Common House," or an all-purpose meeting house, where Jonathan Midgley presided as schoolmaster over the community's first school and where, that same year, a branch of The Church of Jesus Christ of Latter-day Saints was organized.[8]

The Coming and Going of the Railroad

Both the original mine and a new mine in Pete's Canyon were sold to a Salt Lake Company in 1873 which put in twelve coke ovens to manufacture coke, a derivative of coal used as fuel. This was freighted by wagon to the railhead at Yoke twenty-five miles south of Provo. After the expenditure of much money and experimentation, the mines were sold

In 1856 and 1859 large groups of Latter-day Saint converts from Wales (most of them experienced coal miners) arrived to settle "Coalbeds."

DAUGHTERS OF UTAH PIONEERS
No 133
ERECTED JUNE 8,1948
FIRST COAL MINE IN UTAH
IN 1854, AT FORT EPHRAIM, AN INDIAN TABIONA GAVE PRES. BRIGHAM YOUNG A BLACK ROCK, SAYING "HEAP BURN". TWO WELSH COALMINERS, JOHN REES & JOHN PRICE, WERE SENT WITH THE INDIAN TO LOCATE THE COAL VEIN, WHICH WAS FOUND IN COAL CANYON ABOUT 1 MILE SOUTH AND 1 1/2 MILES WEST OF THIS MARKER. UNTIL 1860 WELSH PIONEERS WERE DIRECTED TO SETTLE NEAR COALBED (WALES) TO DEVELOPE THE MINE. IN 1872 TWELVE COKE OVENS WERE ERECTED. IN 1875 A BRANCH RAILROAD LINE WAS EXTENDED FROM NEPHI TO SHIP THE COAL TO MARKET. IT CARRIED U.S. MAIL FOR ALL SANPETE CO.
COALBED CAMP, SANPETE COUNTY

again in 1875 to the Central Pacific Coal and Coke Company, a British company which later arranged to bring the first railroad to the county. The company was soon employing two hundred men in the mines, and the newly incorporated town of Wales grew in population to more than six hundred residents.[9]

The difficulty of transporting local coal by wagon to the cities and towns along the Wasatch Front eventually brought the Sanpete Valley Railroad to the county. Although plans for a railroad had been laid by the mid-1860s, it took many years to bring the dream to fruition. Finally, after Simon Bamberger—Utah's future governor—astutely helped encourage investments by Central Pacific Coal and Coke, the single-track,

narrow-gauge line arrived at Wales in 1882, connecting the valley to Nephi by way of Salt Creek Canyon.[10]

In March 1883 the Denver and Rio Grande Company (D&RG) completed its tracks to Utah. D&RG owned coal mines that contained a superior grade of coal which it sold for a cheaper price. Management of the Sanpete Valley Railroad determined to extend its tracks south into Sevier County hoping to capture agricultural traffic from Sanpete and Sevier counties. In 1884 the Sanpete Valley Railroad line was extended to Chester. Company officials also hoped their railway would be the narrow-gauge feeder to the Denver and Rio Grande lines. To solidify this desire, the Sanpete Valley Railroad was extended to Manti in 1888.[11]

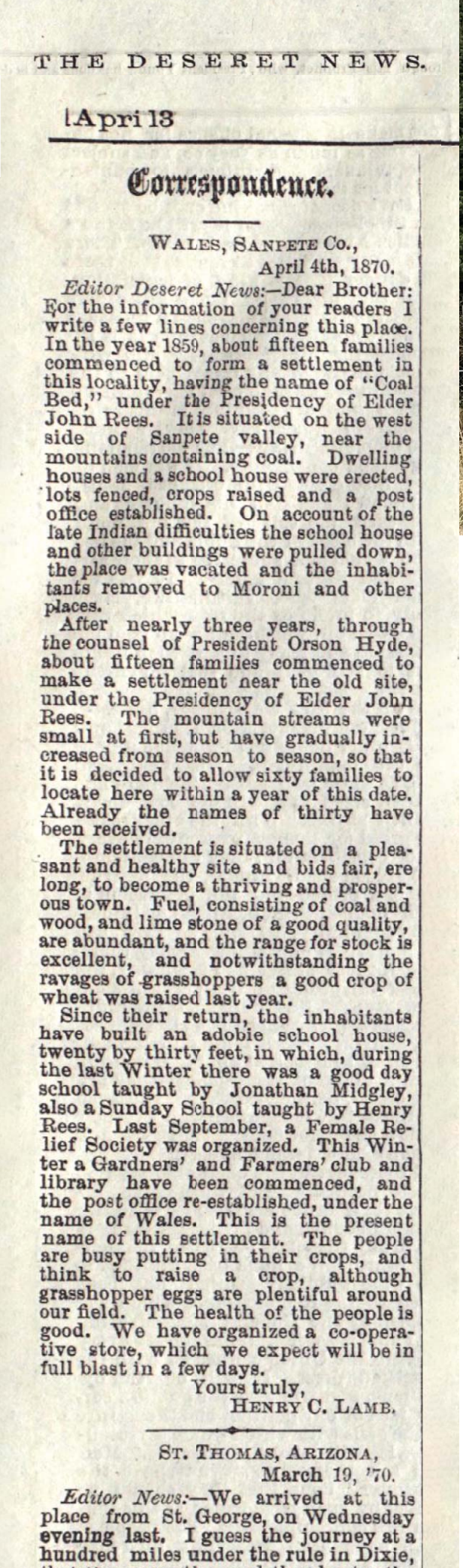
Despite the constant competition from the D&RG, Charles Morrison purchased the Sanpete Valley Railroad in 1888 and ran it profitably until 1892. D&RG management secured an option to buy the Morrison holdings, but declined to exercise the option, instead opting to build a spur line from Thistle to Sanpete and Sevier Counties. Later, this line was extended as far south as Marysvalle in Piute County.[12]

In 1894 the track of the Sanpete Valley line was extended to Six Mile Canyon near Sterling. The arrival of the Denver and Rio Grande brought competition motivating Sanpete Valley Railroad to convert to a standard-gauge line in 1896 at a cost of $250,000. Eventually the D&RG prevailed and bought out Sanpete Valley but chose to utilize only thirty-five miles of its fifty-seven-mile line; the unused track was dismantled in 1907.[13]

Well into the twentieth century, the county's railroad was a valuable connection to Utah County and other points in the nation and an important element of Wales' economy, but costly maintenance and gradually declining usage caused the railroad's gradual demise. Sections of the line began to be abandoned in the 1940s and depots were razed. In 1983, the single remaining section of track—which connected Wales to Thistle in southeastern Utah County—was made unusable when a landslide buried a segment of it. By that time, the line was so little used that it was never restored.[14]

Into the Fields

The farmland around Wales was fertile and productive, and ranges for livestock were excellent. Even though coal mining was the original source of employment and income, by 1868 most families supplemented their mining earnings by growing crops and raising livestock. Gradually, Wales coal mines diminished in profitability as better-quality industrial coal became available at cheaper prices.



THE DESERET NEWS.

Apri 13

Correspondence.

WALES, SANPETE CO.,
April 4th, 1870.

Editor Deseret News:—Dear Brother: For the information of your readers I write a few lines concerning this place. In the year 1859, about fifteen families commenced to form a settlement in this locality, having the name of "Coal Bed," under the Presidency of Elder John Rees. It is situated on the west side of Sanpete valley, near the mountains containing coal. Dwelling houses and a school house were erected, lots fenced, crops raised and a post office established. On account of the late Indian difficulties the school house and other buildings were pulled down, the place was vacated and the inhabitants removed to Moroni and other places.

After nearly three years, through the counsel of President Orson Hyde, about fifteen families commenced to make a settlement near the old site, under the Presidency of Elder John Rees. The mountain streams were small at first, but have gradually increased from season to season, so that it is decided to allow sixty families to locate here within a year of this date. Already the names of thirty have been received.

The settlement is situated on a pleasant and healthy site and bids fair, ere long, to become a thriving and prosperous town. Fuel, consisting of coal and wood, and lime stone of a good quality, are abundant, and the range for stock is excellent, and notwithstanding the ravages of grasshoppers a good crop of wheat was raised last year.

Since their return, the inhabitants have built an adobie school house, twenty by thirty feet, in which, during the last Winter there was a good day school taught by Jonathan Midgley, also a Sunday School taught by Henry Rees. Last September, a Female Relief Society was organized. This Winter a Gardners' and Farmers' club and library have been commenced, and the post office re-established, under the name of Wales. This is the present name of this settlement. The people are busy putting in their crops, and think to raise a crop, although grasshopper eggs are plentiful around our field. The health of the people is good. We have organized a co-operative store, which we expect will be in full blast in a few days.

Yours truly,
HENRY C. LAMB.

ST. THOMAS, ARIZONA,
March 19, '70.

Editor News:—We arrived at this place from St. George, on Wednesday evening last. I guess the journey at a hundred miles under the rule in Dixie,

By 1904, Wales mines were producing only four hundred tons of coal a year—when the state as a whole was producing more than 1.5 million tons annually.[15]

When the mines closed a few years later, several former miners turned to raising sheep. Later, cattle ranchers began to outnumber sheepherders in town. Today, some Wales residents are employed at corporate turkey businesses near Moroni.[16]

Although Wales maintained a population of about 600 during the first years of the new century, by 1910, people had begun moving away from Wales after its mines closed and its economic opportunities decreased. In 1990, the town's population reached a low of 189 residents. Between 2000 and 2020, however, the town grew from about 219 residents to just over 300; over the past few years the population has increased to about 360. Many Wales residents today are descendants of the nineteenth-century pioneers who first came to work in Coalbeds.[17]

1 Dean C. Greer, et.al. *Atlas of Utah* (1981), 47–58.

2 "Autobiography of James Van Nostrand Williams," *Utah State Historical Archives,* online.

3 Albert C. T. Antrei and Allen D. Roberts, *A History of Sanpete County* (1999), 413.

4 Ibid.

5 Antrei and Roberts 414.

6 G. B. Richardson, "Coal in Sanpete County, Utah," *USGS Bulletin,* 285, 280–3.

7 Andrew Jenson, "History of Sanpete Stake," manuscript, Church History Library; Antrei and Roberts, 414.

8 Antrei and Roberts 34.

9 Antrei and Roberts 414–5.

10 Kate B. Carter, ed., *Our Pioneer Heritage*, v. 19 (1967), 167–9.

11 H.S. Kent, "Sanpete Valley Railroad," *Our Pioneer Heritage*, ed. Carter, v. 10 (1967), 168.

12 Richard Francaviglia, "'Rather a Curious One': Remembering Utah's Sanpete Valley Railroad," *Utah Historical Quarterly,* 71.1 (2003): 159.

13 Francaviglia 168–9.

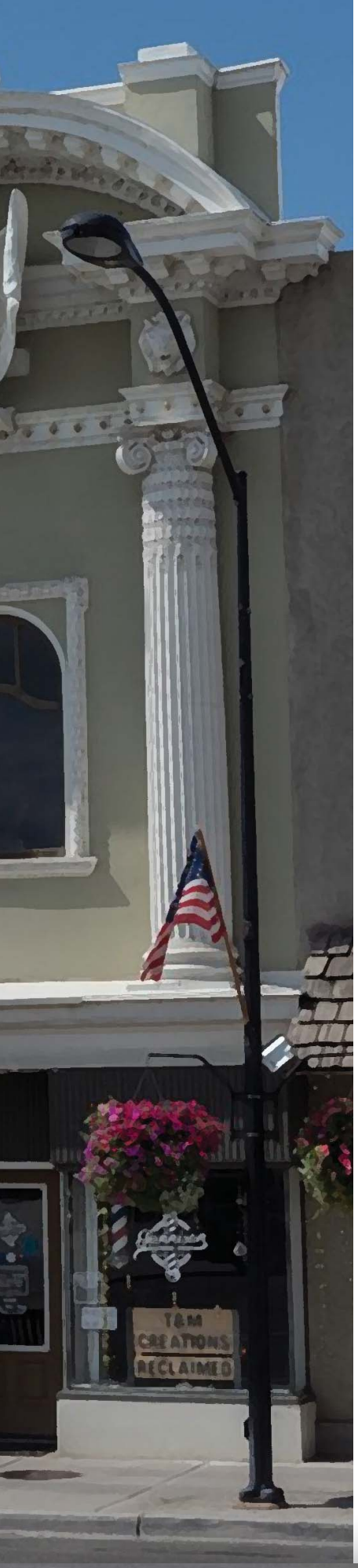
14 Antrei and Roberts 139.

15 Richardson 280–3.

16 Antrei and Roberts 416.

17 Antrei and Roberts 415.

Gunnison

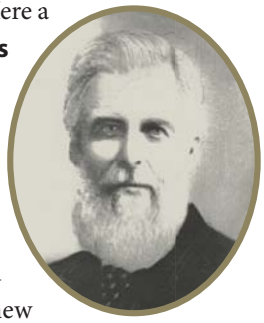


FROM HOG'S WALLOW TO MODERN EMINENCE

by Wayne Hinton

Petroglyphs at two sites near present-day Gunnison, Utah, suggest that both Fremont and Anasazi people inhabited the area a few hundred years ago, which indicates that the area has long been supportive of human habitation.[1] Gunnison, located in the Sevier Valley, was used by Latter-day Saint pioneers as a grazing area for a decade prior to actual settlement. In 1859, Brigham Young requested that some residents of Manti move south to colonize the upper Sevier Valley. The first wave led by **Jacob Flynn Hutchinson** initially settled on the south bank of the San Pitch River, a tributary of the Sevier River, at a location known locally as Chalk Hill, about two miles east of present-day Gunnison.[2]

In the fall of that year, a second group of colonists arrived from Springville, Utah, and settled three miles west of Chalk Hill. In 1861, Apostle Orson Hyde, who presided over the Sanpete-Sevier District, advised the two groups of settlers to combine and form one united community. The groups jointly decided to settle on lowlands along the north bank of the San Pitch River. Here a Latter-day Saint ward was organized with **Hamilton Henry Kearns** from Springville as bishop; the new settlement was named Kearns Camp in his honor. While the area initially promised easy crop cultivation, it proved to be swampy and unhealthy.[3]

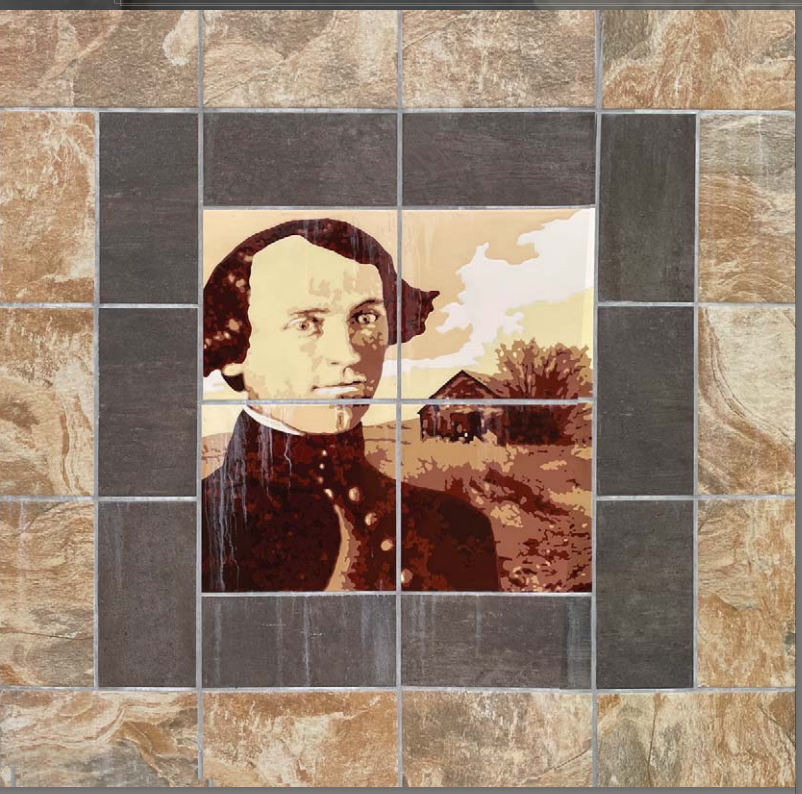


When President Young visited in mid-1862, he advised the people to move from the swampy area that was "too muddy for a hog's wallow" to higher ground. The area he designated contained much more acreage than the original area. In late 1862, after the new area had been surveyed by Edward Fox, the families of James Mellet and a few others moved their log cabins to the proposed townsite.[4] The settlement was named Gunnison for government explorer and surveyor Captain John W. Gunnison who, along with six others of his company, had been killed by members of the Pahvant tribe near the Sevier River in Millard County in 1853.[5]

A committee was appointed to distribute land on this upper-bench location. Because they had settled away from any stream, an early task was to construct ditches from upstream points on the river that would flow down to the land on the benches so that homes could be built and crops planted there. A sawmill was put into operation in 1863 which provided lumber for buildings and other construction.

The outbreak of the Black Hawk War in 1865 stalled population growth for a time, but in April 1868 some who were evacuating Sevier County by

Gunnison Valley Legacy Wall



CAPTAIN JOHN W. GUNNISON

Captain John W. Gunnison (1812–53), an Army officer and explorer, was commissioned in 1853 to lead a mapping expedition to find a route for the Southern Pacific Railroad. After mapping the Grand River in Colorado (the Grand Canyon of the Gunnison), the company moved west. On October 19, they camped west of the "G" hill. Captain Gunnison traveled to Manti to mail a letter to his wife, Martha, passing somewhere near the town's center. Captain Gunnison reunited with his company further west. Early on October 26, in an ambush by Pahvant Indians southwest of Delta, Captain Gunnison and seven of his men were killed. In 1862, President Brigham Young visited the valley and recommended they name their permanent settlement Gunnison in honor of the slain Captain. Gunnison's spirit of adventure and longing for the landscapes of the West survives in the valley that bears his name.

CHIEF BLACK HAWK

Chief Black Hawk (c.1830–1870), son of Chief Sanpitch, led the Utes against Latter-day Saint settlers during the Black Hawk War, the longest and bloodiest war in Utah history. After numerous raids on cattle, the war broke out in Manti on April 9, 1865. About 150 skirmishes resulted in the deaths of seventy-five Saints and hundreds of Indians over the next seven years. A fort was built on Center Street in Gunnison, and in 1866, the Mormon Militia arrived to defend the people and property of Sevier Valley, relocating them to Fort Gunnison. Although Black Hawk made peace in 1867, other bands continued raiding until 1872 when the US Army intervened. Black Hawk died in September 1870 as a result of a gunshot wound from 1866. Shortly before his death, he visited every white settlement from Cedar City to Payson to plead with the settlers to make peace.

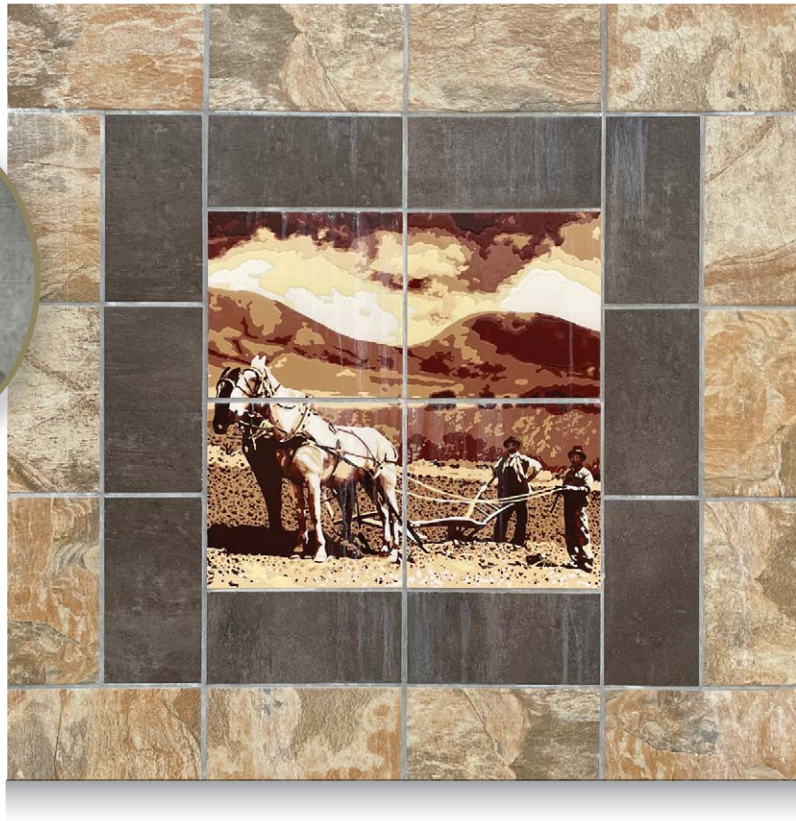
traveling north decided to stop at Gunnison—and then to remain there permanently.[6]

President Young, realizing that Gunnison settlers needed to be more cohesive, sent young, ambitious **Joseph S. Horne** from Salt Lake City in 1868 to serve as bishop. Over the next ten years Horne was instrumental in organizing a cooperative store, establishing a local branch of the United Order, opening a salt mine, forming what he designated the "Farmers, Gardeners and Foresters' Club," building a new rock schoolhouse (completed in 1869 and serving Gunnison for thirty years),[7] constructing a gristmill and sawmill, advocating road improvements, raising a new meetinghouse, encouraging improvements to residential homes, and advocating the support of local businesses.[8]

Gunnison's economy was agrarian from the beginning, and access to water was essential for raising vegetables, grain, and alfalfa and for pasturing cattle and sheep. In 1888 the Gunnison Irrigation Company was founded; the following year the dam resulting in the Gunnison Reservoir was constructed. Further water development came to the Gunnison Valley with the creation of the Gunnison Highland Canal Company of 1896. These developments expanded water storage and irrigation systems.[9]

An unexpected source of water came in 1888 when the coal mines east of Sterling began to be developed. Vast amounts of water ran through the mines, and to make them more accessible to miners, the owners sold some of the water to the Gunnison Irrigation Company. This proved beneficial to both the coal company and Gunnison farmers.[10]

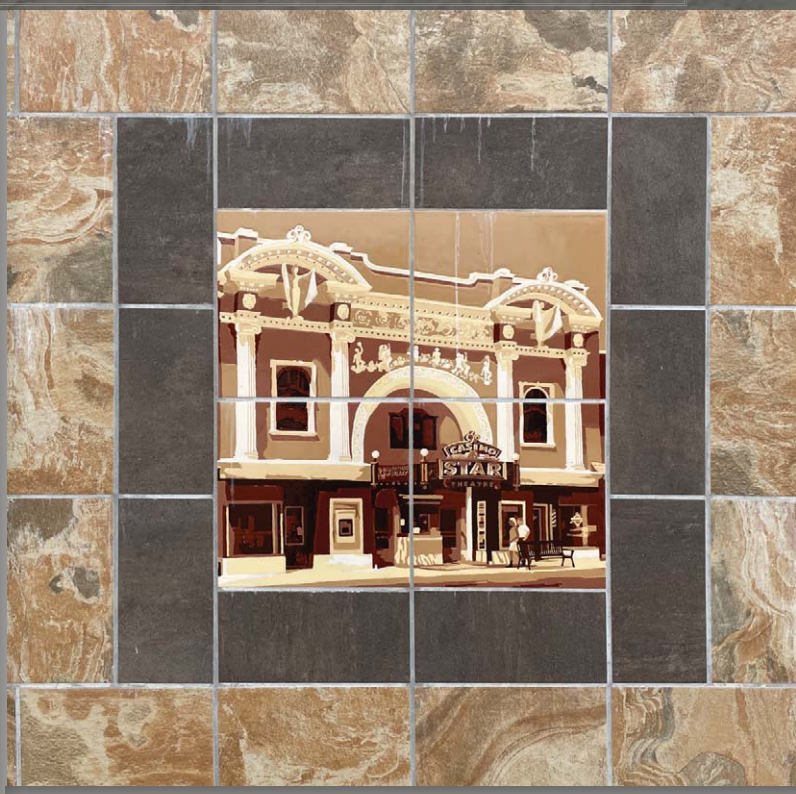
Once the telegraph arrived at Gunnison in the early 1880s, Presbyterians decided to move into the town and proselytize Latter-day Saint youth by establishing quality high schools. The Presbyterian mission in Sanpete County was divided into two districts, and G. W. Martin was responsible for the district including Gunnison, Manti, and Ephraim. The Gunnison Presbyterian School (*pictured at right*) opened in the fall of 1881 with Mary Crowell as its teacher. She reported an initial enrollment of twenty-six students. In 1895 the enrollment reached sixty, but then it began



a sharp decline due to improved public schools in the area and a general failure to convert the Latter-day Saint youth.[11]

With rapid growth that was partly stimulated by the arrival of the railroad, Gunnison was incorporated as a city in 1893. Other changes included the erection of a dance hall in 1896 as well as a new city hall. An electrical plant was built and a new culinary water system was installed.[12] The *Gunnison Gazette,* later *Gunnison Valley News,* was established to serve as the main news source for the southern end of Sanpete County.[13]

Gunnison Valley Legacy Wall



WISTARIA CAFÉ

South Central Utah's largest cafe, situated in the center of Gunnison's Main Street, was established in 1925 under the name Kozi Inn. The following year, the name was changed to Wistaria. Owners Aymer and Elva Peterson ran the cafe continuously for 33 years. Its magical neon lights drew crowds from all walks of life and all localities. It was a place of gathering, celebrating, planning, and organizing. Community and civic groups, like the Lions Club, JayCees, Riding Club, Businessmen's Association, literary clubs, and auxiliary clubs, held regular meetings there. Friday nights packed in adults and youngsters to celebrate a Bulldog win or even to discuss a defeat. The Wistaria was used to display trophies and plaques, make decisions, and discuss future growth, but was especially known as a happening place where friendships and relationships prospered. The Wistaria remains an important town landmark and gathering place.

CASINO STAR THEATRE

The Casino, the oldest continuously active movie theatre west of the Mississippi, first opened in January 1913 to an overflow crowd eager to see the first movie ever played in Gunnison: *On the Cactus Trail.* Besides movies and vaudeville productions, this ornate *beaux arts*-style building served Gunnison Valley as a civic auditorium until the 1925 high school was built. The theatre hosted assemblies and school plays, as well as civic, political, and occasional church events. The theatre was renamed the Star in 1936 with a remodel that updated the front of the building, added restrooms, replaced seats, and installed stage curtains. In 1987, it was listed on the National Register of Historic Places because it retained its unique architecture in near-original condition. In 2004, at the beginning of a major restoration, it was renamed the Casino Star to honor its entire history. The new marquee was installed in 2016.

Enough grain and hay were now raised that a healthy excess could be exported. The arrival of the Denver and Rio Grande Western Railroad in the 1890s facilitated transportation and stimulated agricultural development. A dairy industry, which had become significant by 1905, was strengthened by importing dairy cows and bulls from the east. Beef cattle did well in the valley, and purebred beef breeds were also imported. With the organization of the Utah Poultry Association in 1922 the poultry business—focused on turkeys and chickens—flourished throughout the county, including in the Sevier Valley. Later, the Gunnison Bank was established.[14]

For several years there were discussions about committing significant local acreage to sugar beet cultivation. In 1919 the People's Sugar Company opened a processing plant known as the Gunnison Valley Sugar Company. Although local farmers and investors gave their best efforts, sugar-beet farming and processing did not prove to be the economic savior that advocates had hoped it would be.[15]

Sanpete County organized two school districts in 1911, the North Sanpete District and the South Sanpete District.[16] That same year, a bond issue passed to locate a high school in Gunnison. The high school "opened its doors"—as a two-year school using a succession of rented spaces—in April 1912 with Louis Peterson as principal. Gunnison High School became a four-year school in 1922 when its own building was finally completed.[17]

Gunnison has survived hard times, including the especially harsh effects of the Great Depression on rural areas, the failure of banks and primary businesses, and deep-seated disagreements about community identity and future. Through such challenges, Gunnison's citizens have consistently displayed the striving spirit, optimism, and adaptability of the town's pioneers. For years Ephraim, Manti, and Mount Pleasant were known as "The Big Three" of Sanpete County. Today Gunnison has taken its place alongside "The Big Three" as one of the leading communities of the county.

1 Kenneth B. Castleton, *Petroglyphs and Pictographs of Utah, Volume Two: The South, Central, West and Northwest* (1987), 9.

2 Russ Hatch, "Hog's Wallow to Chalk Hill Point" (unpublished paper, 2023), 1.

3 Albert C. T. Antrei and Allen D. Roberts, *A History of Sanpete County* (1999), 377–8.

GUNNISON SUGAR FACTORY

4 Antrei and Roberts 378.

5 Brigham Young to Commissioner of Indian Affairs, 23 Jul 1853, 2.

6 Antrei and Roberts 378.

7 Minutes of the South Sanpete School District, 28 Aug 1917.

8 Antrei and Roberts 378–9.

9 Dean C. Greer, et. al., *Atlas of Utah* (1981), 59–62.

10 G. B. Richardson, "Coal in Sanpete County, Utah," U.S.G.S. Bulletin, 283–4, 285.

11 "Presbyterian Mission Work in Gunnison," *Church Review: Historical Edition* (29 Dec 1895), 40-3.; Antrei and Roberts 170.

12 "Electric Light Close Hand," *Gunnison Gazette* (7 Oct 1910), 1; "Gunnison Now Has Good Water," *Gunnison Gazette* (3 Feb 1911), 1.

13 Daughters of Utah Pioneers of Sanpete County, *These, Our Fathers: A Centennial History of Sanpete County, 1849–1947* (1947), 32.

14 John K. Olson, unpublished notes (Ephraim, Utah, 1979).

15 "Gunnison Sugar Company Seeks Restraining Order," *Gunnison Valley News* (19 Apr 1928), 1.

16 Antrei and Roberts 193.

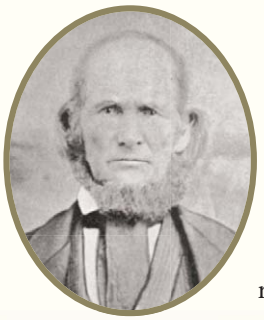
17 Lily May Munk Livingston, "Memories," unpublished manuscript (Manti, Utah, 1871–1967).

THE CITY NAMED Moroni

Moroni Consolidated Mercantile Building

ART BY KATHLEEN PETERSON

Adapted from Albert C. T. Antrei and Allen D. Roberts



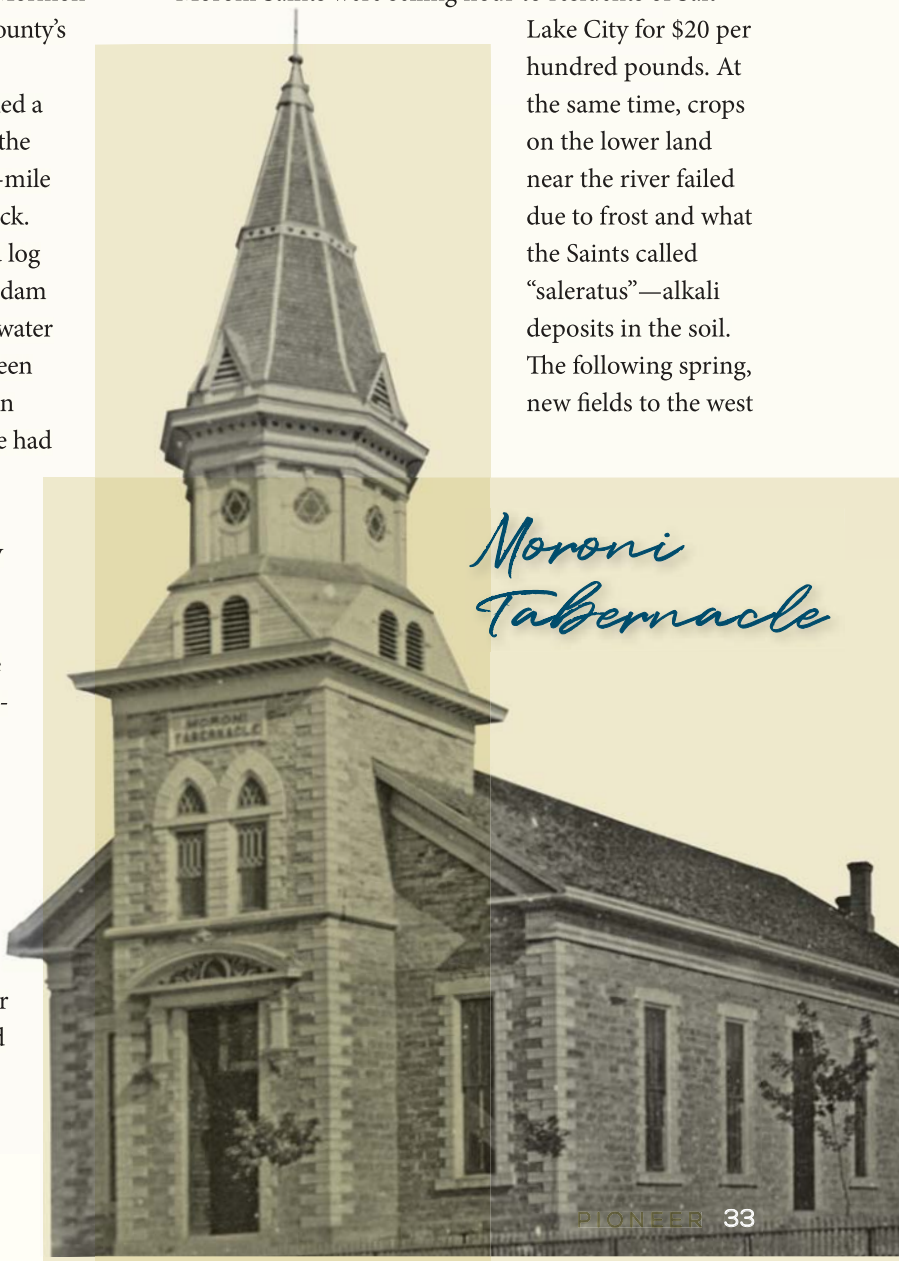
In the spring of 1859 eight men from the town of Nephi, led by **George Washington Bradley**, began the settlement of Moroni, carving dugouts into the banks of the Sanpitch River. This settlement, originally called Sanpitch, was later moved from the riverbanks to nearby grasslands and was renamed Mego for another Indigenous leader. For a period of time, it was called Duck Springs and then Little Rome (because of its settlement near seven hills). The name Moroni—honoring two Book of Mormon heroes—was assigned in 1863 by Sanpete County's first probate judge, George Bradley.

The area's pioneer settlers first established a townsite southwest of their rough camp on the river. Their plan was to divide a one-square-mile plat into five-acre blocks of four lots per block. After building dugouts in the riverbank and log cabins on the flat, the settlers constructed a dam and a three-mile irrigation canal to convey water to the farmland. By 1862 a log bridge had been erected across the river, town roads had been graded, and a flour mill and a meetinghouse had been built. As the town became established during the mid-1860s, settlers from more populated Sanpete colonies moved to newly renamed Moroni.

During the settlement's first year, colonists built a one-room adobe structure that served as church, school, and meeting-place. Its roof collapsed during a heavy snowstorm in 1862. Later that same year, the friendly river which had attracted and fed the settlers overflowed its banks and flooded the town and its fields, reducing the collapsed structure into a pile of mud. Brigham Young instructed the Moroni Saints to abandon their riverbottom site for one on the gentle foothills to the north and northwest. The tedious, difficult work of relocating and reconstructing their town commenced at once.

Millwright Charles Kemp completed his flour mill in 1862, and a new log meetinghouse was built for worship, school, town meetings, and socials. In 1863 a salt refinery was built as one of the town's first export industries. In the same year progressive Moroni became the new county seat—but after only ten months, the seat was moved back to Manti.

Early farming efforts were successful, and in 1864 Moroni Saints were selling flour to residents of Salt Lake City for $20 per hundred pounds. At the same time, crops on the lower land near the river failed due to frost and what the Saints called "saleratus"—alkali deposits in the soil. The following spring, new fields to the west



Moroni Tabernacle

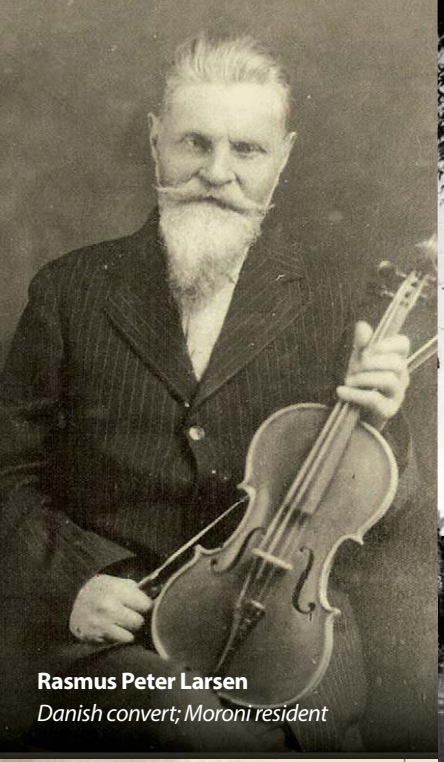
Jabez Faux home

and north were cultivated and planted.

During the Black Hawk War, Moroni residents erected a stockade with a stone bastion and observation tower. The people of Wales and Fountain Green moved into the fort in 1866 as the Black Hawk War erupted. Following the conflict, the colonists moved out of the fort and began building houses and businesses in the platted townsite. A cooperative store opened on Main Street in 1862, and other businesses soon sprang up around it. A brick plant was established in the late 1860s, and the 1867–68 Jabez Faux house still standing today on the west side of town was one of Sanpete County's first brick structures.

When the Sanpete Valley Railroad reached Moroni in 1885, the town became the distribution point for imported and exported goods and for mail for the rest of the county. The coming of the railroad brought a period of prolonged prosperity, as evidenced by the many impressive residential, public, and commercial structures built over the next thirty years. Outgrowing the old log meetinghouse, local Saints erected a temporary adobe building that was replaced by the Manti Tabernacle in 1889. Designed by Manti Temple architect William Folsom, the tabernacle was a magnificent stone masonry structure with a tall central tower and steeple. A labor of love, it took eleven years to complete, and remained a treasure of Sanpete County until it was destroyed by fire in 1950.

Local men constructed a dance hall in 1890 to meet the requests of the many locals who now had



Rasmus Peter Larsen
Danish convert; Moroni resident

OUR FAMOUS VIOLIN MAKER DIES AT THE FAMILY HOME

R. P. Larsen of Moroni, well known musican and violin maker, died at his home Thursday evening, from heart trouble after only a few days illness from "flu-pneumonia".

Mr. Larsen, during the last half century has devoted his spare moments to making violins. Born in Alling, Silkeborg, Skanderborg, Den-Mark, April 26, 1854, he began the study of violin making in his native country, at the age of sixteen.

In 1881 he came with his wife to Moroni, where after he had taken up a homestead, three miles west of Moroni, he began farming and fruit raising. He taught music in Moroni receiving no compensation, only the betterment and enjoyment given and received in elevating his art.

His violins, for which he at first imported fine woods from Europe, were beginning to bring him fame and rich compensation and found sale among the leading musicians of the state and county. When Axel Skowgaard, celebrated Danish violinist, was in Utah on his concert tour six years ago, he visited Mr. Larsen and purchased from him an especially fine violin which he commended as one of the finest violins in existence. Three years ago the Musical Trades magazine, of Boston devoted nearly a page to the work of Utah's violin maker. Nearly all the wood in his violins was native Utah wood, most of it grown in the canyons near his home.

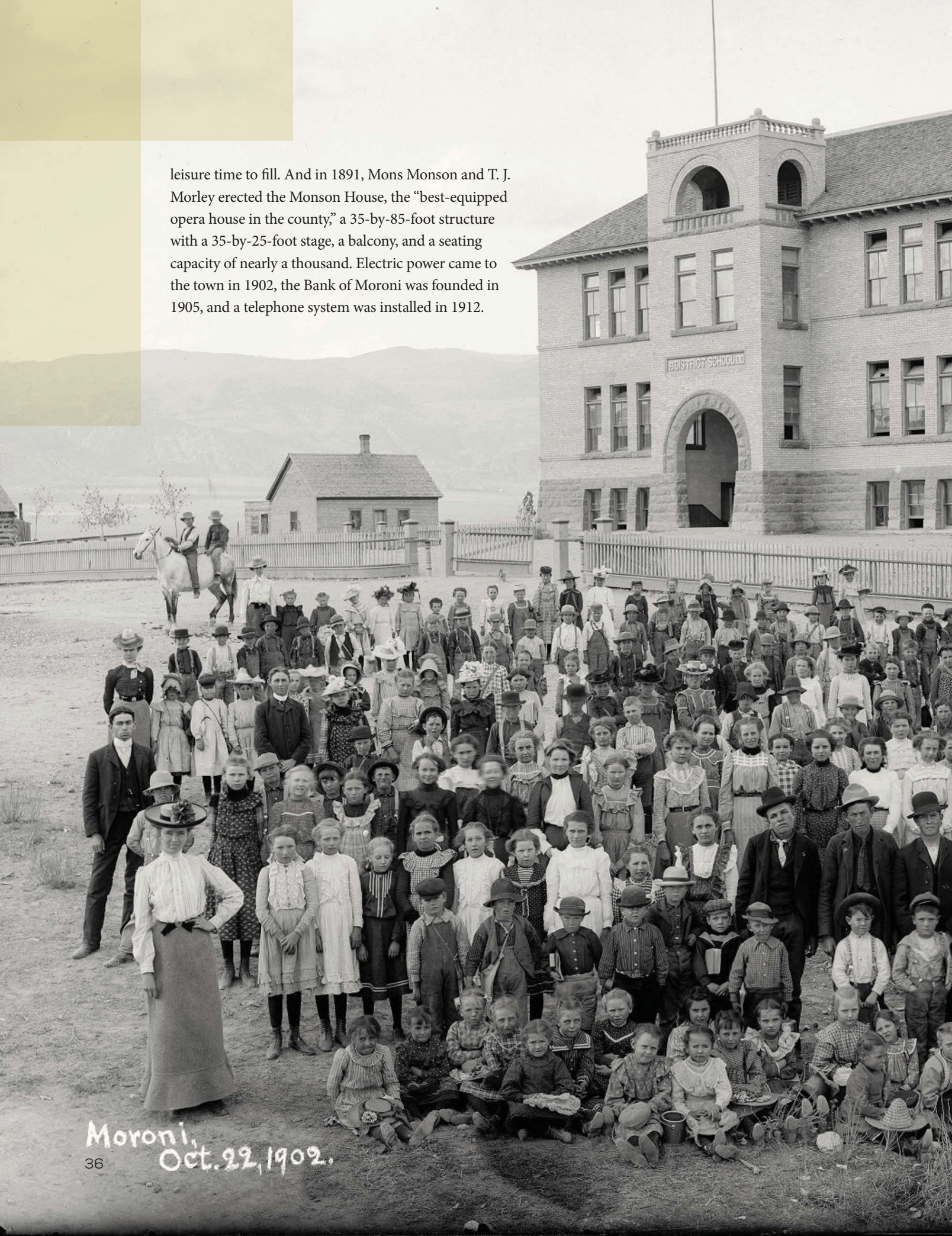
Mr. Larsen is survived by his wid-

Nils and Caroline Olson Home
100 N. 300 W., Moroni, Utah

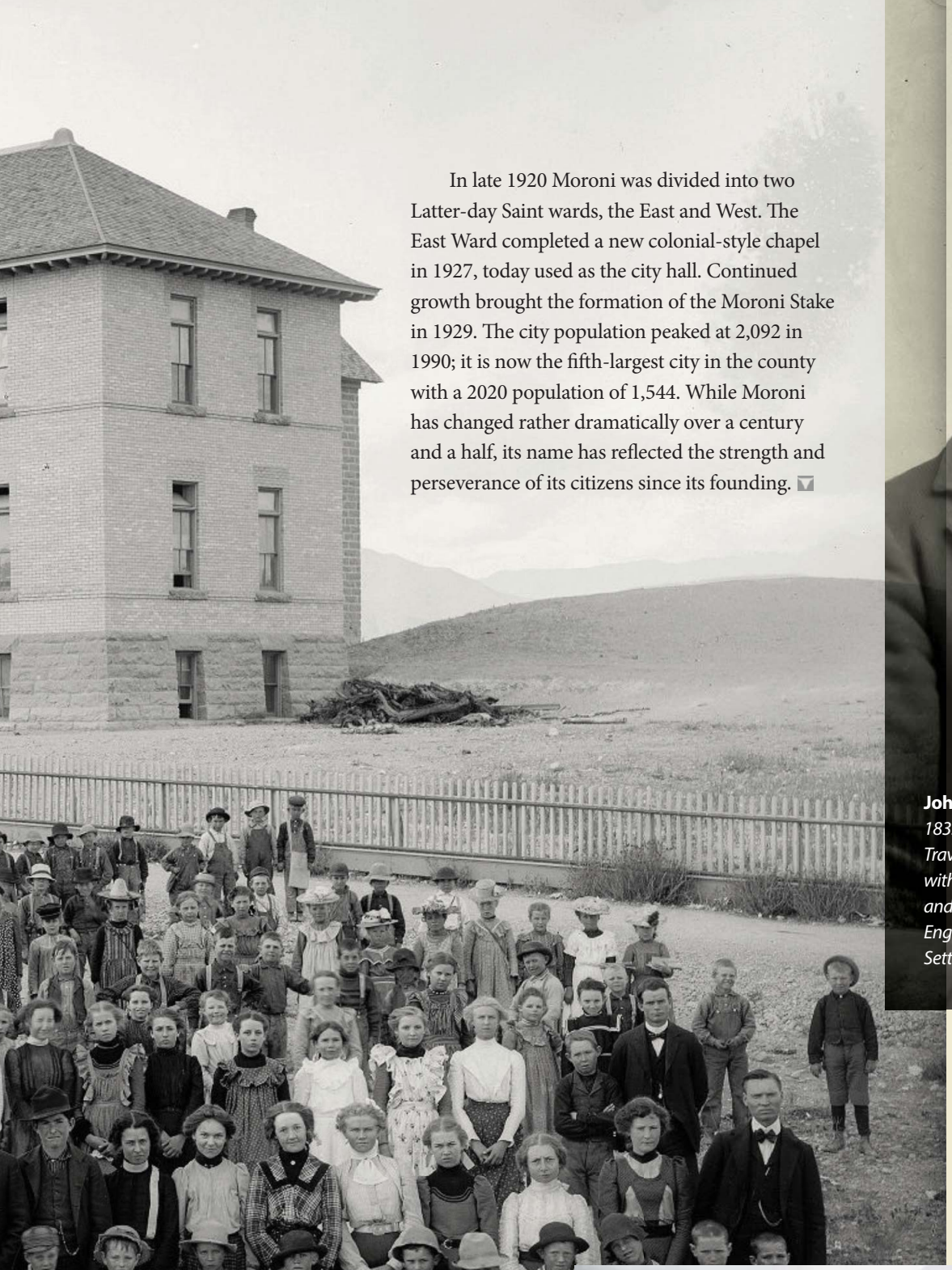
Edward Anderson family

Edward married Alberta Agatha White in 1890; Moroni residents

leisure time to fill. And in 1891, Mons Monson and T. J. Morley erected the Monson House, the "best-equipped opera house in the county," a 35-by-85-foot structure with a 35-by-25-foot stage, a balcony, and a seating capacity of nearly a thousand. Electric power came to the town in 1902, the Bank of Moroni was founded in 1905, and a telephone system was installed in 1912.



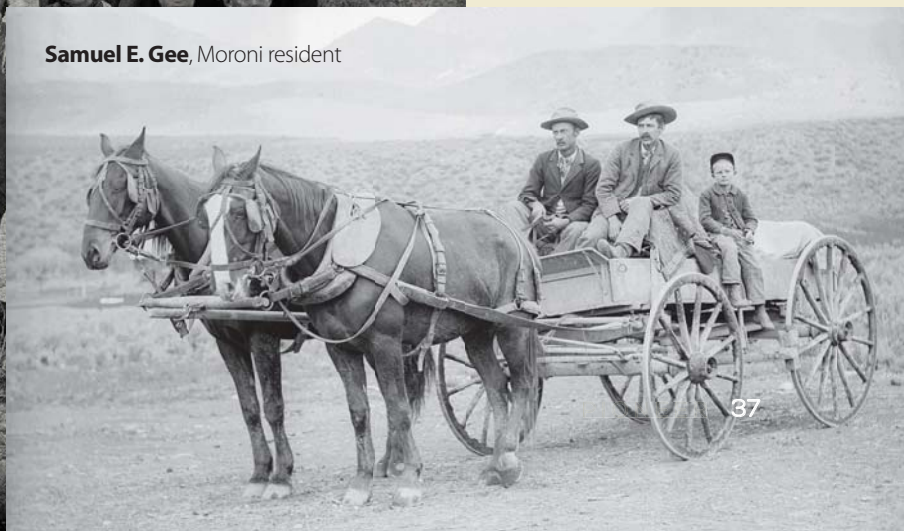
In late 1920 Moroni was divided into two Latter-day Saint wards, the East and West. The East Ward completed a new colonial-style chapel in 1927, today used as the city hall. Continued growth brought the formation of the Moroni Stake in 1929. The city population peaked at 2,092 in 1990; it is now the fifth-largest city in the county with a 2020 population of 1,544. While Moroni has changed rather dramatically over a century and a half, its name has reflected the strength and perseverance of its citizens since its founding.



John Brearly Jackson
1835– 1913
Traveled on the ship Idaho
with wife Jane Selina Stansfield and five children from Liverpool, England to New York, 1873
Settled in Moroni

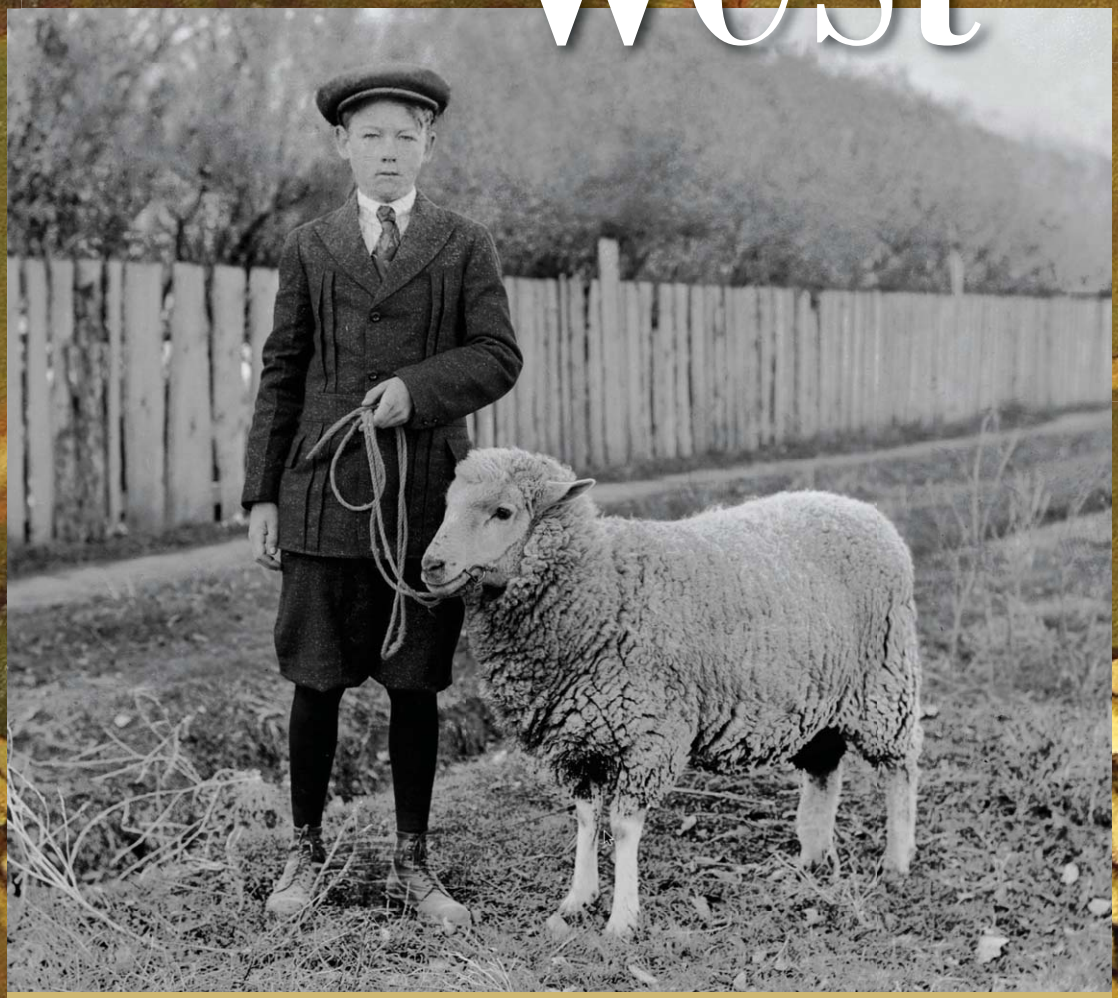
Adapted from Albert C. T. Antrei and Allen D. Roberts, A History of Sanpete County *(pp. 393–5) and reprinted by permission.*

Samuel E. Gee, Moroni resident



FOUNTAIN GREEN

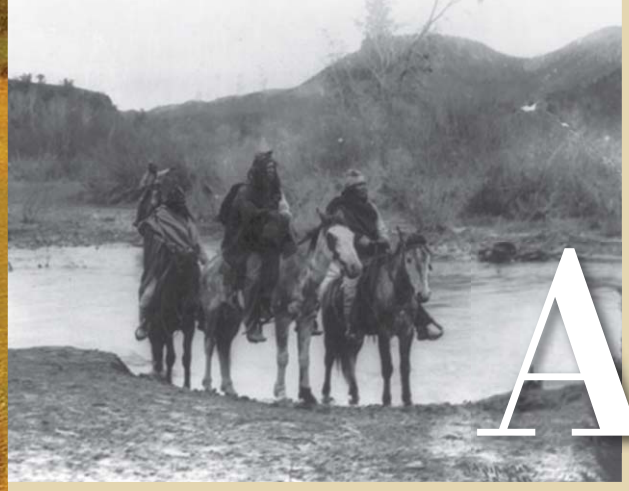
Wool City of the West



Chester Johnson, Fountain Green

According to a family history written by Agnes Johnson Young found at FamilySearch.org, *online, "Chester Lafayette Johnson was born in Fountain Green on December 22,1865, a son of Dr. William Henry and Eliza Snyder Johnson. He received his schooling in Fountain Green and worked with his father on the farm. . . . Chester met and married Emma Susan Angell January 9, 1890, in Fountain Green . . . [and] in 1894 he engaged in the sheep business." A "retired sheepherder and rancher," he died in 1940 at age seventy-four. This photo by George Edward Anderson, is labeled "Chester Johnson, Ft. Green, Utah" and is most likely the boy Chester Lafayette spoken of in Young's family history.*

PHOTO: L. TOM PERRY SPECIAL COLLECTIONS, HAROLD B. LEE LIBRARY, BRIGHAM YOUNG UNIVERSITY; BACKGROUND ART BY KATHLEEN PETERSON



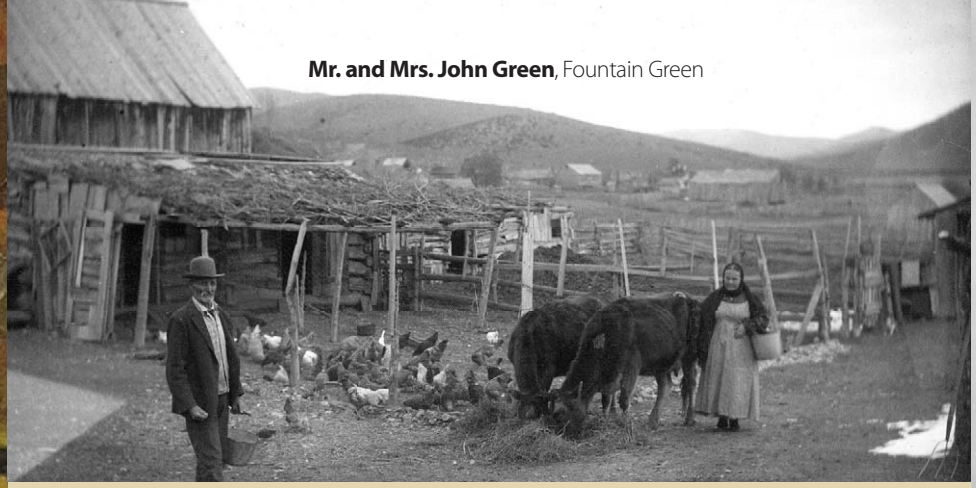
by Russ Hatch

As Latter-day Saint pioneers began settling the Sanpete Valley in 1849, a favorite spot for temporary camps was at what the first settlers called Uintah Springs. Located in the northwestern area of Sanpete County, the campsite had lush, green rolling hills, Artesian wells, and abundant water. It would eventually be settled permanently and is now known as Fountain Green.

While some of the Indigenous peoples of Sanpete Valley were accommodating to early white settlers, troubles soon brewed between the parties as Indigenous peoples saw their land and wildlife abused and their lifestyle threatened by their new "neighbors." In late September 1853 four white Latter-day Saints—William Luke, Thomas Clark, William Reed, and James Nelson—were transporting wheat north to Salt Lake City. They camped at Uintah Springs, where they were attacked and killed by Indigenous people in what became known as the Fountain Green Massacre.

The men's bodies were discovered on October 1 by a group coming to meet them. When this group arrived in Nephi, eight members of the Goshute tribe, who had come to the fort seeking aid, were surreptitiously murdered as retribution for the killing of the four white men. The common grave of these eight Indigenous men was discovered in 2006.[1]

This violent early history of the area did not deter eventual settlement. In 1859, **George W. Johnson** of Santaquin received approval from Brigham Young, Governor of Utah Territory, to create a settlement to be named Uintah Springs. Twenty lots, each containing about 4.5 acres, were laid out and an

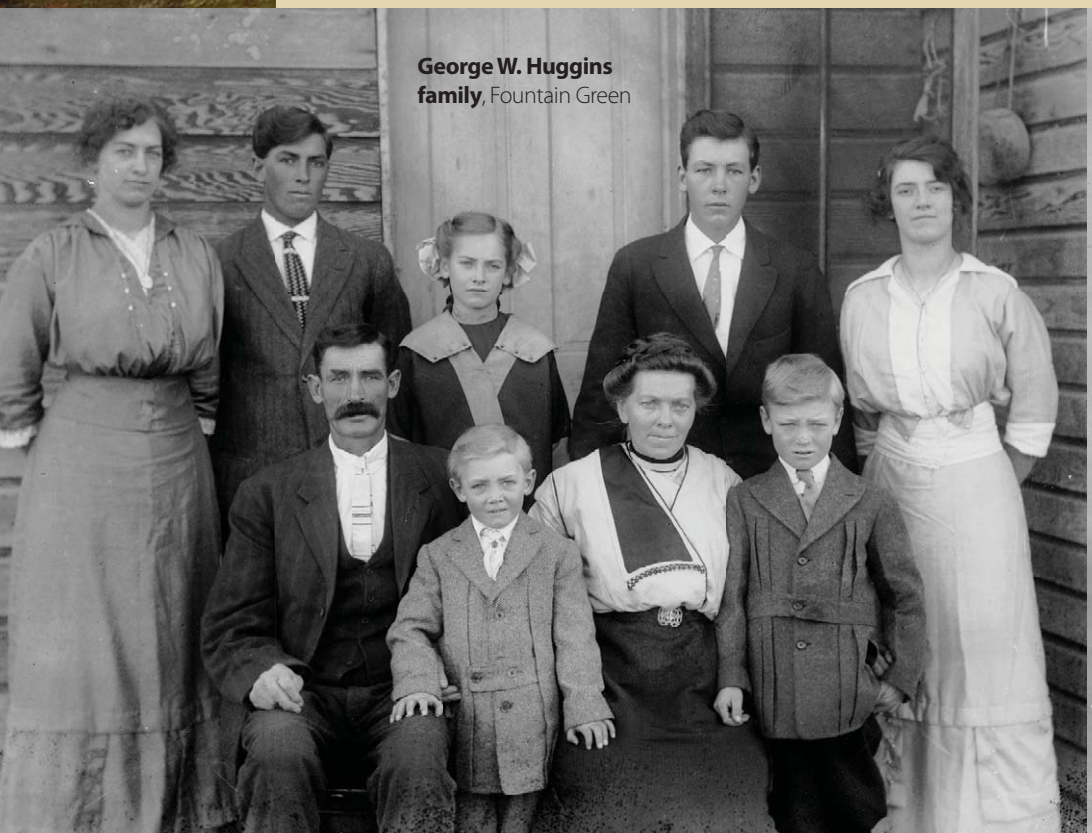


Mr. and Mrs. John Green, Fountain Green

Mrs. John Ellertson, Fountain Green

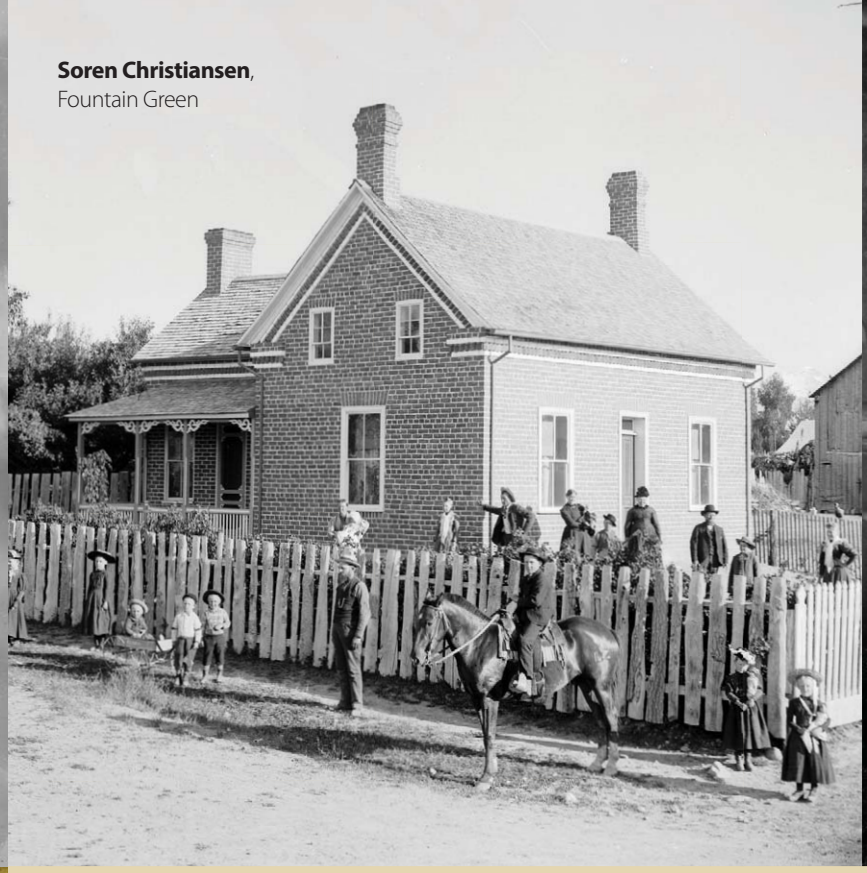
irrigation canal was dug. Latter-day Saint settlers arrived and the small town flourished. When a US Post Office was established in 1860, the town's name was changed to Fountain Green. As the Black Hawk War unfolded, a stone fort was constructed at Fountain Green in 1866. The first sawmill was also constructed that same year, and other needed businesses were soon added. In 1885 the town was incorporated and city offices were established.[2]

Although agriculture flourished—with potatoes, oats, and wheat as the primary crops—it was the sheep industry that brought wealth to the town. By the turn of the century Fountain Green was known as the richest city in Sanpete County due to its wool production. It was estimated that local sheepmen collectively owned one hundred thousand sheep, and the city was soon nicknamed "Wool City of the West."[3] Lamb Days was established as an annual summer holiday—still held each July—to pay tribute to the city and the hardworking pioneers who created it. The celebration features pit-barbequed lamb (which is turned into lamb sandwiches), a parade and carnival, softball games, a fun run, "mutton busting," and an evening play.[4]



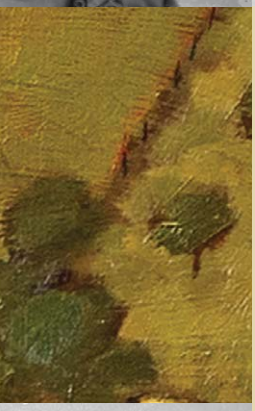
George W. Huggins family, Fountain Green

Arthur Reed Collard, Fountain Green



Soren Christiansen,
Fountain Green

Vilate and Cela Lamb,
Fountain Green



The Bureau of Land Management owns a large off-range pasture near Fountain Green where about 470 wild horses and burros are managed and cared for. Each year, the BLM hosts an exciting, well-attended event where animals are auctioned off to visitors. This event brings many interested travelers to the city.[5]

While Fountain Green's heydey was the thirty-year period from 1870 to 1900, residents today are happy to see their community as a relatively quiet example of small-town America. With a 2021 population of around 1,200 the city features enough resources and amenities to please its residents but not so many that crowds or encroachers threaten residents' lifestyles or the beloved natural world that surrounds them. Instead, the citizens of Fountain Green focus on a proud and meaningful past, a present filled with many opportunities for those who work hard and plan well, and a bright, impressive future.

J. F. Robertsen,
Fountain Green

1 Ryan Elwood Wimmer, "The Walker War Reconsidered," master's thesis, Brigham Young University (2010), 143–5; "Nephi Indian Grave Yields Details of 1853 Killings," *Deseret News* (8 Jun 2007), online.

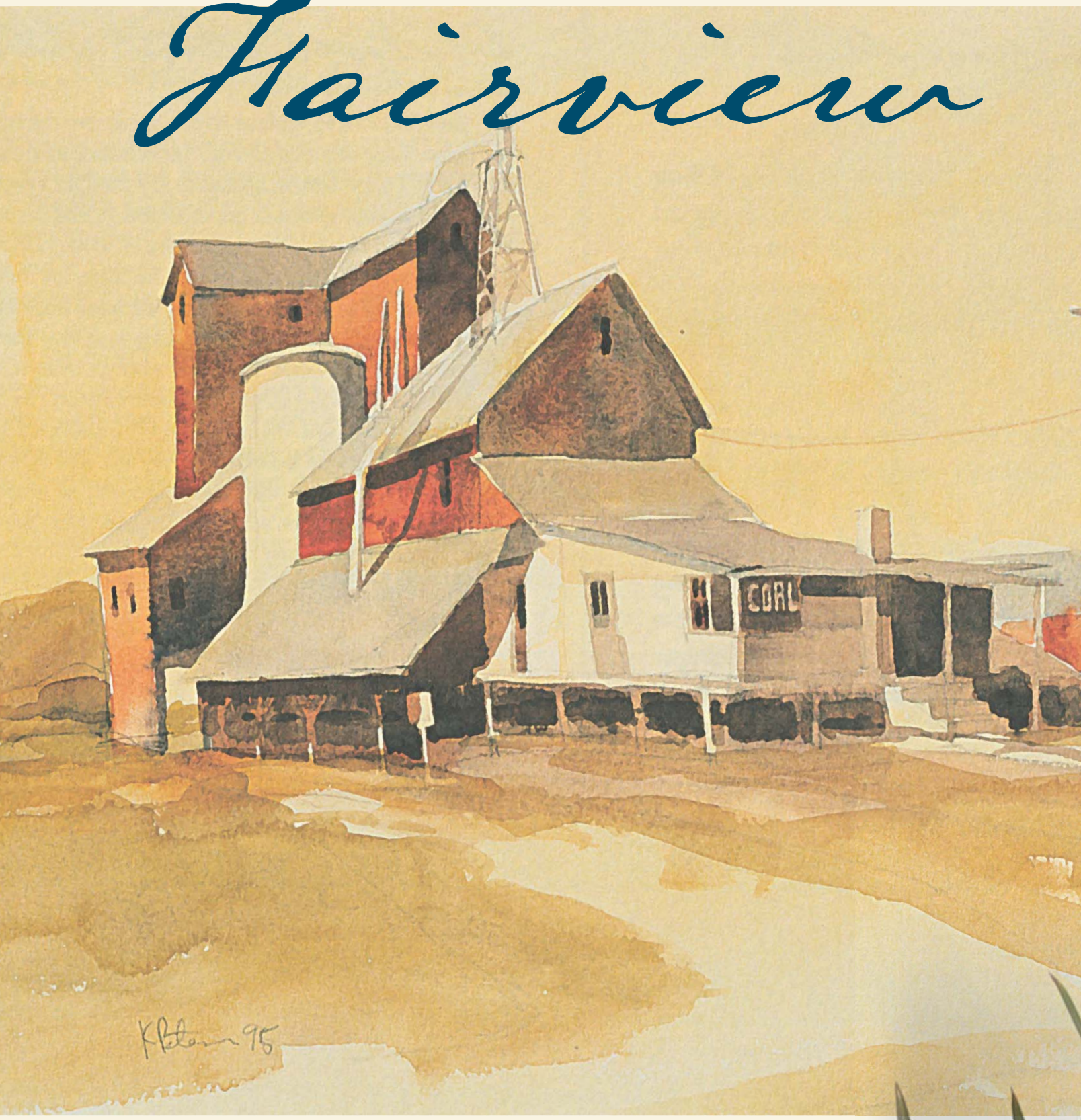
2 Albert C. T. Antrei and Allen D. Roberts, *A History of Sanpete County* (1999), 373–7.

3 Antrei and Roberts 115.

4 "Lamb Days," *Fountain Green City, FountainGreen.com,* online; "Fountain Green, Utah," *Wikipedia,* online.

5 David Louis, "Bureau of Land Management to Host Wild Horse Adoption Event in Utah," *St. George News* (19 Jul 2023), online.

Fairview

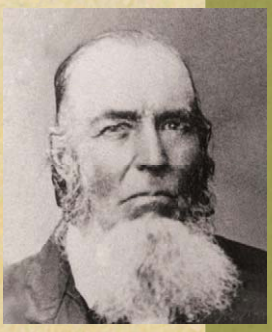


ART BY KATHLEEN PETERSON

by Ben Cox

James Naylor Jones

Warren P. Brady



Jehu Cox

In 1859, a small group of Sanpete Valley pioneer settlers met in Pleasant Creek (now Mount Pleasant) to discuss the establishment of a new settlement to the north, which at first would be called North Bend and later renamed Fairvew. Grass grew plentifully in the valley where the Sanpitch River and Cottonwood Creek came together, leading the settlers to believe it would be a great place for a settlement.

Pleasant Creek had been abandoned for nearly seven years after Brigham Young ordered citizens to move to more populated towns for safety in response to frequent conflicts with Indigenous peoples during what came to be known as Walker's War. Now in the late summer of 1859, pioneers were returning to the valley in increasing numbers.

Warren P. Brady and Jehu Cox called the meeting to select a committee to write a letter to President Young for permission to start the new settlement.[1] The letter was sent, and Young replied that he would approve the settlement on condition that there was enough available water for at least thirty families, but cautioned that settling a new area with such a small group carried risk.

In early October 1859 Brady and Cox again called a meeting at which Manti's branch president, Welcome Chapman, presided. James N. Jones was chosen as the leader of the new settlement.[2]

A feeling of unity and equality was strong with the potential settlers of North Bend. During their first meeting, these expressed a desire for "all to enjoy equal rights and privileges,"[3] pledging to "obey and help [Jones] and each other"[4] in their founding efforts.

From among the families of those attending the meeting, twenty families were chosen to create the new colony. The names of the initial founders are engraved on a monument that now stands between Fairview's two museums. They include Warren P. Brady, Isaac Y. Vance, James N. Jones, David Sanders, Joseph Sanders, Jordan Brady, Thomas Clement, Eisha Jones, Lindsey A. Brady Sr., Isaiah Cox, Erastus D. Meecom, David Jones, Henry W. Sanderson, and Jehu Cox.

Because of the dangers early Utah Saints faced in settling among Indigenous peoples, North Bend would initially be established as a fort. In the spring of 1860, the twenty families began constructing small cabins and the surrounding fort walls. Made of local rock,

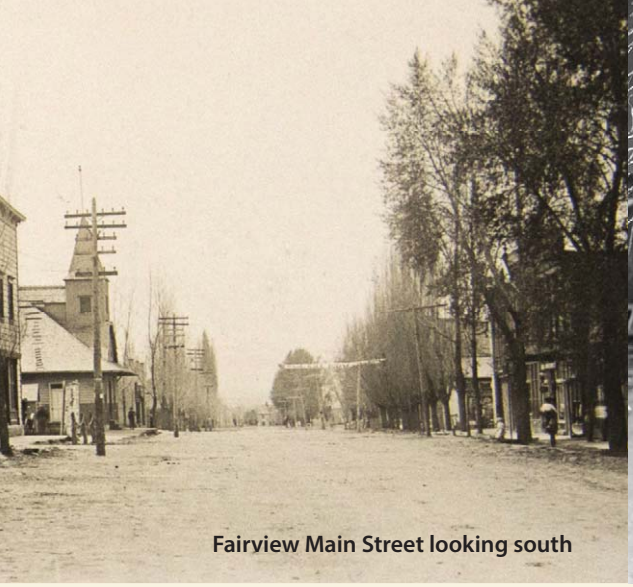
these walls were ten feet high on the north, east, and west sides. A series of log homes built side by side formed the south wall of the fort; at the center of this wall, a strong gate spanned a deliberate gap between cabins.[5] A similar gate in the west wall allowed wagons to safely pass through the fort, entering from the south and exiting to the west.[6] The founders also planted rows of poplar trees, graded the streets, and constructed fences which gave the tiny enclosed town the appearance of a typical Latter-day Saint village of the time.[7]

Susan Ann Brady, wife of Warren P. Brady, appears to have been the first European American woman to visit the townsite, and another of Brady's wives, Elizabeth Ann Brady, was the first woman to reside permanently in the settlement. The first boy born in the settlement was Charles Christensen, son of C.C.A. Christensen, the Danish artist best known for his murals in the Manti Temple. The first girl born in Fairview was Margaret Ann, daughter of Sarah Jane and Archibald Anderson.[8]

The citizens began work immediately on a large log schoolhouse, "which also served the purpose of a fort and amusement hall." It was "built a little to the west of the center of the fort" and was dedicated in December 1860. The small building included a fireplace that enabled winter school and made Sunday meetings much more pleasant for the settlers. Students sat on split-log benches, and their makeshift desks were rough boards laid across wooden pegs driven into the building's log walls. The typical term was thirteen weeks long; teachers were paid $4.50 per week. Adelia Cox Sidwell, the school's first teacher, was followed by William Christensen.[9]

As the town grew, the settlers built homes along the fort's other three walls and, when those spaces were depleted, in open spaces at the center of the fort. Within two years many of the settlers had begun constructing homes outside the fort. The first of these were built of cedar or pine logs and had dirt roofs and floors. Often, a home had a single multi-use room with spaces for a single door and window. Since no glass was available, oiled paper was sometimes used to cover the window opening.[10] Each man who had helped raise the fort was given twenty acres of land in the "Big Field" as well as a "city lot." Bishop James Jones divided up the land around the settlement, including the wild hay fields

W. P. Christensen family, Fairview



Fairview Main Street looking south

Fairview "old Folks"

in Thistle Valley, and the settlers generally respected his authority and decisions.[11]

There occasionally was rebellion. Sometime during the spring or early summer of 1861, a meeting was held to sustain a decision by the bishop to farm the land south of the community while reserving lands to the north for pasturing cattle. All but two men present voted to sustain the bishop's recommendation: "William Zabriskie said he would be damned if he did not go and stake off some of the land [on the north] and would hold it by law; Louis C. Zabriskie, his father, followed and they got their teams and went to the land north of the town against the will and the vote of the people." The clerk keeping the record noted that the Zabriskies acted with "the most obstinate spirit ever manifested in the history of the North Bend Settlement up to this day."[12]

Nevertheless, living by a spirit of unity and cooperation was the nearly universal way of life in the early years of North Bend. In the spring of 1862, the people decided to build a place of worship from stone and to build it outside the fort. Under the direction of Bishop James Peterson invitations were extended to the settlement's men to assist in the work, and they responded positively. Some quarried rock from the north quarry, others hauled it, and others assisted in the construction of the meetinghouse. The work was slow, and the edifice was not completed until 1871.[13]

In 1864 the town obtained a post office and forsook its original name of North Bend in favor of the more descriptive name Fairview, a name honoring the town's "excellent view of the great [natural] granary extending south even beyond Manti, thirty miles distant."[14]

Because of continued troubles with local Indigenous Americans, Fairview's settlers corralled their animals and placed them under guard at night to prevent their being stolen. During the day, the cattle were sent under watch to graze in the west hills.

Tensions between the settlers and Indigenous peoples escalated in various parts of Sanpete in the mid-1860s. Three separate attacks in May 1865 claimed the lives of Lauritz Larsen, John Givens and his family, and David H. Jones.[15] When other killings occurred in the valley over the next several months, Brigham Young instructed the citizens of Fairview in March 1866 to abandon their fort and to take shelter in the fort at Mount Pleasant. State troops arrived in June of that year, militia were posted in each town, and settlers returned to their original communities in the late fall of 1866.[16] Over the next decade, Fairview's population would grow to more

than one thousand, making it the fourth-largest town in Sanpete Valley by 1880.[17]

Like many other early Latter-day Saint settlements, Fairview embraced communal commerce; its main industry was agriculture. Grain was sown by hand and cultivated with homemade peg-tooth harrows. After the grain was cut, it was originally winnowed using autumn winds. After the first few years, a threshing machine was purchased by H.W. Sanderson and E.D. Meecom and rented out to others.[18]

Due to financial constraints and limited resources, early pioneers often had to rely on their own ingenuity to solve problems. Orville S. Cox had been working to dig a ditch, but ran into difficulty when he and his crew hit some hardpan. An emergency meeting was called, and the men considered abandoning the ditch survey and making a new one, but Cox left the meeting and returned the next morning with a crude instrument to help break through the hardened earth. Cox, who was a blacksmith, had chosen a large tree trunk with limbs still attached and had fastened a large crowbar

Orville S. Cox

to the end of the tree. Six oxen were yoked to the instrument, and several men stood on the end of the trunk to weigh it down and force the crowbar into the ground. The crude tool served to loosen the soil and allowed progress on the ditch to continue.[19]

Nearly everyone in the early days of the settlement had a small flock of sheep. Everyone in the family was expected to help shear the sheep or card the wool, and nearly every home had a spinning wheel. Women knitted in meetings or while visiting with each other or even while walking along the streets.[20]

Fairview's economy has always depended on livestock and agriculture. Following trapper Barney Ward's lead, irrigation ditches were dug and reservoir sites identified as soon as the town was settled. Garden crops, alfalfa, and grains were planted and, in 1870, the town's first flour mill was constructed south of town.[21]

THE COX FAMILY OF SANPETE COUNTY

From England to Massachusetts, New York, Missouri, Illinois, Iowa, and eventually to Utah, members of the Cox family experienced the full spectrum of pioneering in America. Progenitors of Utah's present governor, Spencer J. Cox, met and married Latter-day Saints and joined the Church in time to experience the expulsion from Nauvoo. Making the trek west, the governor's ancestors suffered hardship and death on the plains before establishing themselves in the Sanpete Valley during Utah's early pioneer settlement. They lived at first in the Manti fort and farmed in the area. After the Walker War ended, members of the Cox family were among the first settlers of Fairview.

Governor Cox himself is a native of Fairview, growing up on the family farm. He graduated from Snow College in Ephraim and from Utah State University in Logan; he received his law degree from Washington and Lee University in Virginia. Returning home to Fairview to practice law, he served as mayor, county commissioner, and state representative before being appointed lieutenant governor of Utah in 2013 by Gov. Gary Herbert. In 2020, Spencer J. Cox was elected governor when Herbert announced he would not run again after more than ten years in office.

On June 12, 1899, a devastating fire destroyed several businesses—the Fairview co-operative, the social hall and a reading room

W. H. Terry family, Fairview

The first store in the settlement was owned by William Zabriskie, with Henry Mower opening one shortly after. The Zion's Cooperative Mercantile Institution soon followed. Virtually all trade occurred through barter.[22] In the late 1860s Fairview had a short one-street commercial district, but by 1900 Fairview's downtown included "a public library, several general stores, a furniture store, a harness shop, a butcher shop, and two hotels."[23]

The discovery of coal in the mountains east of Fairview also played a large role in the development of the town. In the early years of the settlement as many as one hundred wagons with entire families would trek into the mountains and camp as they loaded enough coal for the winter.[24]

Early economic trouble in the Utah Territory led to efforts by Church leaders to renew an emphasis on the United Order, a utopian concept that all citizens would have all things in common. Multiple versions of the United Order had been implemented in other areas of the territory, and Brigham Young now expanded this type of co- operative community in Sanpete County. Two towns, Fairview and Mayfield, entered into their own versions of the United Order.[25] However, the order in Fairview had trouble from the start and was disbanded after just one year.[26]

Another major economic factor in Fairview's growth was timber. Due to the proximity of the town to the mountains, several sawmills were established in the canyons east of town, and most of the cut lumber was hauled east to Scofield or north to Thistle and Provo by wagon teams.[27]

In 1890, the Rio Grande Railroad line from Salt Lake City to Marysville was completed, passing through Fairview. The railroad had a huge impact on the town's development, improving the townspeople's ability to import and export goods and strengthening the towns' economy.[28] The passenger train also made daily trips through Fairview, going south in the mornings and north in the evenings, with many scheduling their activities with the 4:30 train.[29] The train would continue to run through Fairview until the Thistle flood in 1983 destroyed the line between Spanish Fork Canyon and Fairview.

The twentieth century brought a lot

1913 Fairview North Ward Chapel was torn down during the Great Depression; right, interior of the chapel

of changes to Fairview. By 1900 the town's population exceeded 1,700 people. In 1900 the town completed a new gray-stone school building that still stands on the corner of First North and First East.[30] New businesses and industries soon opened, including dairies, roller mills, coal mines, and fur ranches. In 1903 Orrin Clement led a project to bring electric light to the town, and that same year a telephone system was installed by Ezekial Cheney, Elesburry Garlick, and Oscar Norman. In 1909 the town received a franchise to construct the first water system, and the Fairview Water Works Company was created.[31] The Fairview State Bank was organized in 1914.[32]

The 1900 school building was used as an elementary school through 1957. Local artist and sculptor Avard Fairbanks leased the building as a workshop and gallery for a year beginning in 1962. Today, the structure—known as the Heritage Building—is owned by the Fairview Museum Corporation and houses a growing collection of artifacts and works from local artists.[33]

When the beautiful 1913 chapel with stained-glass windows and a balcony had to be torn down during the Great Depression, the Fairview North Ward of the Church of Jesus Christ completed a new meetinghouse in 1936 using the same gray stone used in the 1913 building. Similarly, the rock-solid courage and faith of early Fairview settlers continues to infuse and characterize the town's citizens today.

1 *A Brief History of Fairview: 1859–2009* [no author, n.d.], 8.

2 Ibid.

3 George F. Olsen and Ellis Day Coombs, *History of Fairview: From the First Settlement until 1930,* 3.

4 *A Brief History of Fairview,* 8.

5 Ibid.

6 Olsen and Coombs 2.

7 Allen Roberts, "Fairview," *Utah History Encyclopedia,* online.

8 Ibid.

9 Albert C. T. Antrei and Allen D. Roberts, *A History of Sanpete County* (1999), 188.

10 Olsen and Coombs 3–4.

11 *A Brief History of Fairview,* 10; Olsen and Coombs 5.

12 Fairview Ward Record, vol. 1, p. 126, quoted in Olsen and Coombs 5.

13 Ibid.

14 Roberts, online.

15 Olsen and Coombs 12.

16 *A Brief History of Fairview,* 10.

17 Roberts, online.

18 Olsen and Coombs 6.

19 Ibid.

20 Olsen and Coombs 7.

21 Roberts, online.

22 *A Brief History of Fairview,* 11.

23 Roberts, online.

24 *A Brief History of Fairview,* 11.

25 Antrei and Roberts 132–3. Mayfield's version was similar to multi-purpose cooperative of Brigham City; that in Fairview resembled the St. George order, in which community members received wages or dividends according to their work and the property they invested in the order.

26 Ibid.

27 Olsen and Coombs 47.

28 Roberts, online.

29 *A Brief History of Fairview,* 12.

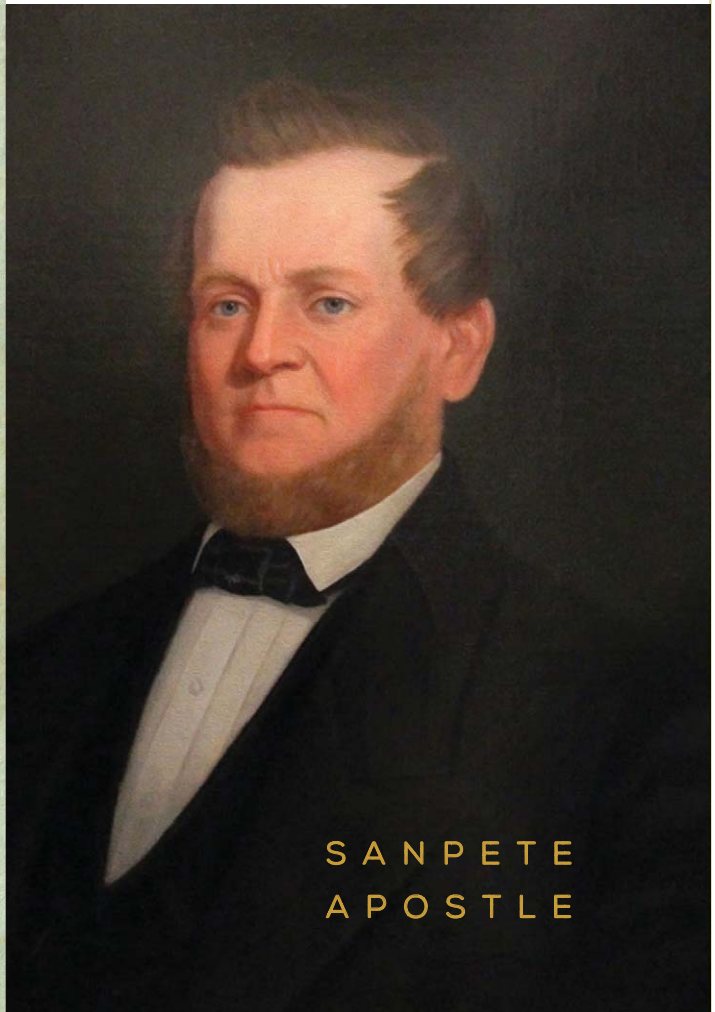
30 *A Brief History of Fairview,* 15.

31 Olsen and Coombs 42.

32 Roberts, online.

33 "The Heritage Building," *Fairview Museum of History and Art*, online.

Orson Hyde



BY KAYE C. WATSON

Maturing from an orphaned and difficult youth in Connecticut and New York to a polished and revered orator and leader in the American Midwest and Rocky Mountains, Orson Hyde led a life of faith and accomplishment. After becoming a member of The Church of Jesus Christ of Latter-day Saints in October 1831, Orson traveled thousands of miles by ship, train, wagon, and horseback to fulfill his assignments as a Church leader.

Sharing testimony of Jesus Christ and His restored gospel and of Joseph Smith Jr. as the Lord's chosen prophet, Orson and Samuel H. Smith traveled through Massachusetts and six other states between February and December 1832, honing their preaching and leadership skills while gathering the Lord's people.[1]

When persecution reared its ugly head in Missouri in the spring of 1834, Orson joined the Camp of Israel, also known as Zion's Camp, forming close relationships with the Prophet Joseph and other leaders.[2] After returning from the Camp, Orson began courting Marinda Nancy Johnson; she was also a recent convert who shared many of Orson's passionate feelings about the new Church. Soon, they were deeply in love and were married in early September 1834 by Sidney Rigdon.[3]

In February 1835, Orson became one of the initial members of the Quorum of Twelve Apostles in the fledgling Church. Oliver Cowdery blessed Orson to "go forth to the nations of the earth to proclaim the gospel"—to go "both to Jew and Gentile" as he visited "all nations, kingdoms and tongues."[4] Little did Orson know then that he would become one of the most widely traveled Americans of the nineteenth century.

An unfortunate misunderstanding in early 1839 led Orson to temporarily lose faith in Joseph and fellow members of the Twelve and to briefly leave the Church. But he soon realized his error, pleading for forgiveness. He was restored to Church fellowship and re-assigned to the Twelve in June 1839.[5] Soon thereafter he was on his way to England and then to the Middle East to fulfill a mission to Jerusalem. This mission was a major milestone in his life,

and although it was full of many obstacles, including loss of a companion, lack of money, and slow transportation, it was an experience he always cherished. Not wasting time, he became fluent in German before he arrived in Palestine in October 1841, having left New York in February. After a meaningful visit to the Garden of Gethsemane, he delivered a lengthy inspired prayer, dedicating the land of Palestine for the return of the Jews.[6]

Shortly after his return to Nauvoo, Illinois, in early 1842, Orson married Mary Ann Price as his first plural wife.[7] Orson would subsequently marry seven other women and would father thirty-three children, sixteen of whom died young.[8]

In June 1844, while on a mission in the eastern United States, Orson learned that Joseph and Hyrum Smith had been martyred in Illinois. He and the other Apostles hurried back to Nauvoo where Orson was assigned to oversee the completion of the temple. The building was formally dedicated at a private service in late April 1846.[9]

Following the Saints' removal from Nauvoo and their journey West, Orson and his families quite naturally settled in Salt Lake City. Orson loved the vibrancy of the high-desert community and his close fellowship with other Saints, and Salt Lake would be the permanent home of some his wives and their children.

In October 1854 Orson was assigned to visit the new Latter-day Saint settlements in Sanpete County. As his party arrived at the top of Salt Creek Canyon, passing near the spectacular Mount Nebo to the north, he had his first glimpse of Sanpete Valley and the eastern mountain range of the Manti La-Sal Forest. The small group continued on to Manti, also visiting the newly established Fort Ephraim.[10]

Some years later, President Brigham Young decided that the older members of the Quorum of the Twelve should discontinue their long trips across the world and should settle in the Utah Territory relatively near Salt Lake City. Orson was assigned to strengthen the Sanpete area, and he left Salt Lake with part of his family in mid-June 1860.[11]

Although Orson initially chose Manti as a central location from which he could efficiently supervise the area, it wasn't long until he decided to relocate to Spring City, then known as Springtown.[12] There, in late 1860, a large family cabin started to take shape with winter weather looming. A beautiful stone home would replace the cabin a few years later, and this would be Orson's residence for the rest of his life. Over the years, Brigham Young and his entourage stopped many times at the Hyde home when they visited the Spring City Saints.[13]

Orson was a model of faith, goodness, and righteous leadership to the Sanpete County Saints, and he was beloved for his deep and powerful spiritual nature. In the summer of 1862 a tragic drowning accident claimed the life of a young Mount Pleasant girl, Eliza Jane Staker. Her grieving father pleaded with Brother Hyde to restore his little girl to

OLIVE BRANCH PHOTO BY VICTORIA TODOROVA, *UNSPLASH.COM*

Eliza Jane Staker

life. Orson asked a few questions and learned that, in a priesthood blessing given months earlier when Eliza was an infant, she had been promised she would be a mother in Zion. Orson consented to the father's pleas and commanded the girl to live. She did—and would eventually bear thirteen children of her own.[14]

By the early months of 1874, Orson's health had begun to fail, and in April 1875 he was released as president of the Quorum of the Twelve. This relieved him of the huge burden of making regular trips to Salt Lake to meet with the other Apostles.[15]

Orson attended the Manti Temple site dedication in late April 1877. Brigham Young officiated, making the stopover in Manti on his return to Salt Lake after dedicating the St. George Temple.[16] A few months later, in late August of that year, came the stunning news that President Young had died suddenly.[17]

During his return journey to Spring City following the October 1878 General Conference, Orson fell ill. His last oration was given in Mount Pleasant on November 3.[18] Just over two weeks later, on November 18, he was visited at home by longtime friends John Taylor, Orson Pratt, Erastus Snow, and Joseph F. Smith, which brought him much comfort.[19]

After forty-seven years of faithful service in the Lord's Church, Orson Hyde passed away on November 28, 1878. A funeral was held on Sunday, December 1, in the small adobe meetinghouse in Spring City. Hundreds of mourners assembled but only a relative few were able to crowd into the little building. Wilford Woodruff conducted the funeral and praised Orson for his many great achievements. Approximately 120 carriages and other vehicles traveled to the cemetery, a mile west.[20]

Before and after his move to Sanpete, Orson Hyde completed several Church missions, served as President of the Quorum of the Twelve, accepted the assignment to help colonize Nevada, negotiated in good faith with Indigenous peoples, served as a Regent of the University of Deseret, and was beloved as a husband, father, orator, judge, scriptorian, and hard-working farmer. While an original headstone was erected at his death, a larger one was placed years later. This carries a statement that succinctly summarizes Orson's incredible life and service: "Apostle of the Lord Jesus Christ, Defender of Truth, Preacher of Righteousness."[21]

1 "History of Orson Hyde," *Deseret News* (5 May 1858): 45–6.

2 Minute Book 1, p. 148, *Joseph Smith Papers,* online.

3 "Ohio, County Marriages, 1789–2016," database with images, *FamilySearch.org,* online; "History of Orson Hyde," 49.

4 Blessing to Orson Hyde, 15 Feb 1835, p. 151, *Joseph Smith Papers,* online.

5 Entry for 27 Jun 1839, Journal, 1839, pp. 4–5, *Joseph Smith Papers,* online.

6 "History of Orson Hyde," 49; "Death of Elder Orson Hyde," *Deseret News* (4 Dec 1878): 696.

7 "In Memoriam," *Woman's Exponent* (15 Jun 1900): 11.

8 "Orson Hyde," family members, *FamilySearch.org,* online.

9 Don F. Colvin, "The Dedication of the Temple," in *Nauvoo Temple: A Story of Faith* (2002), 247–9.

10 The trip is documented beginning 10 Oct 1854 (p. 186) in "Historical Department Office Journal," vol. 17, Church History Library (CHL), online.

11 "Historical Department Journal History of the Church," 12 Jun 1860, CHL, online; "Minutes of a Conference," *Deseret News* (8 Feb 1860): 392.

12 "Death of Elder Orson Hyde," 696.

13 One such incident was recorded by Lyman O. Littlefield in "Incidents of Travel – Progress of President Young and Company," *Deseret News* (6 May 1863): 353.

14 Alvin D. Day, "She Shall Live," *Improvement Era* 50 (Jan 1947): 23.

15 "Annual General Conference," *Deseret News* (14 Apr 1875): 168; no public announcement was made, but the officers were read and sustained in a new order, with Hyde no longer the most senior member of the Twelve.

16 "Prayer offered by Prest. Brigham Young," *Deseret Evening News* (5 May 1877): [2].

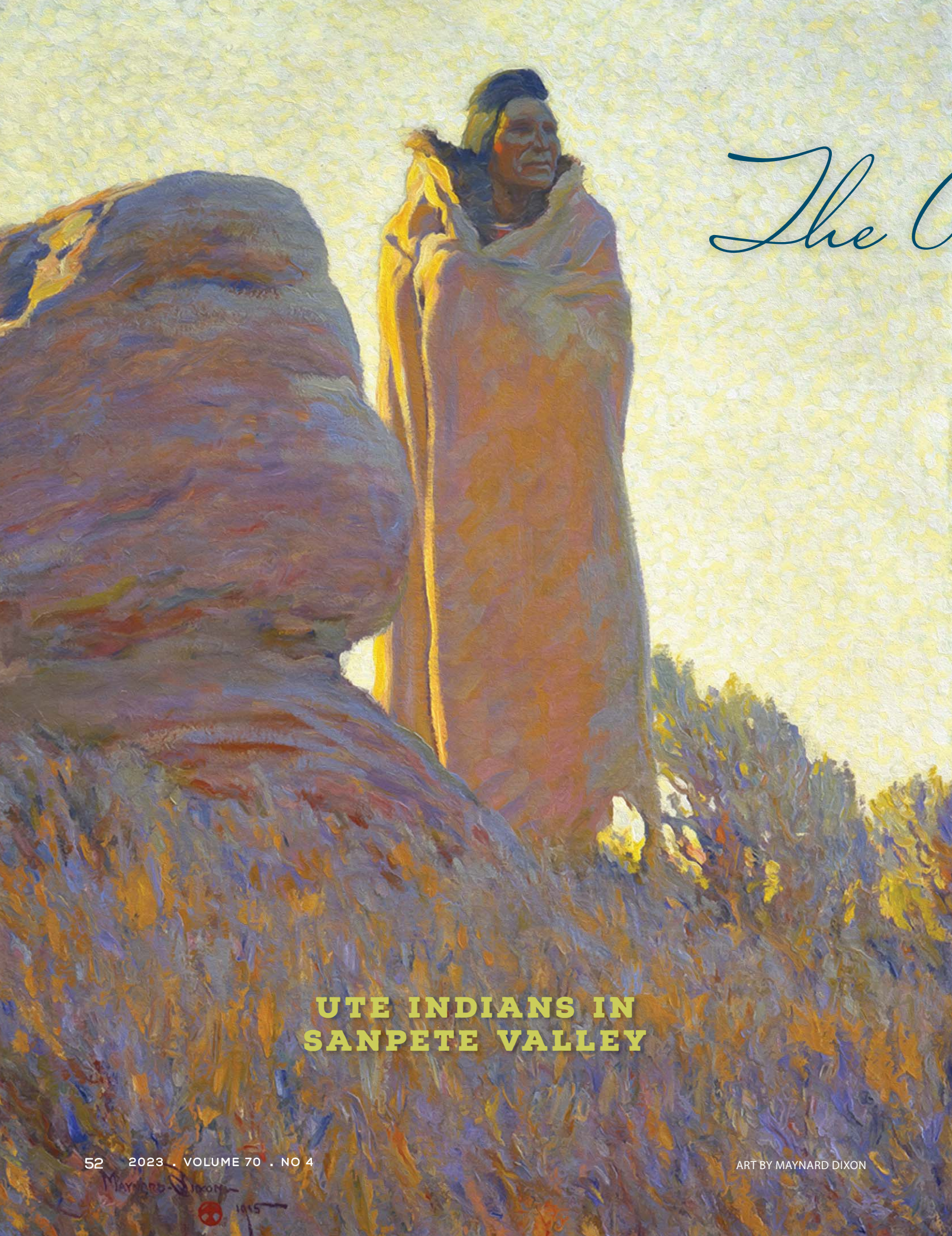
17 "Death of President Brigham Young," *Deseret Evening News* (29 Aug 1877): [2].

18 "Last Sermon of Elder Orson Hyde," *Deseret News* (18 Dec 1878): 722.

19 "Death of Elder Orson Hyde," *Deseret News* (4 Dec 1878): 696.

20 Ibid.; "Funeral of Elder Orson Hyde," *Deseret News* (4 Dec 1878): 696.

21 "Orson Hyde (1805–1878)," Memorial, *FindAGrave.com,* online.



UTE INDIANS IN SANPETE VALLEY

ART BY MAYNARD DIXON

Murder of Sanpitch

By Thomas Alexander

As Sondra Jones points out in her history of the Ute people, the settlement of members of The Church of Jesus Christ of Latter-day Saints in Manti provides "a successful example of Indian-Mormon friendship and cooperation." At many times, each of the two groups helped one another. The Utes helped the Latter-day Saints move goods and equipment; the Euro-Americans reciprocated with "gifts, medicine, and priesthood blessings," especially during a devastating measles epidemic.[1]

The causes of the Black Hawk War of 1865–1872 arose from Latter-day Saint settlement of lands previously inhabited by the Shoshone, Ute, Goshute, Piute, and Navajo peoples who collectively engaged in gathering, hunting, and farming. Latter-day Saints undermined their economy by occupying and grazing lands on which the Indigenous peoples had hunted for or grown or gathered food.

In retaliation, the Indigenous peoples harvested cattle that the Latter-day Saint settlers allowed to forage on their land. A series of Ute raids in Sanpete in April 1865 led by Black Hawk, whose Ute name was Antonga or Autanquer, resulted in deaths on both sides and the beginning of the most deadly and lengthy war in Utah's history.[2]

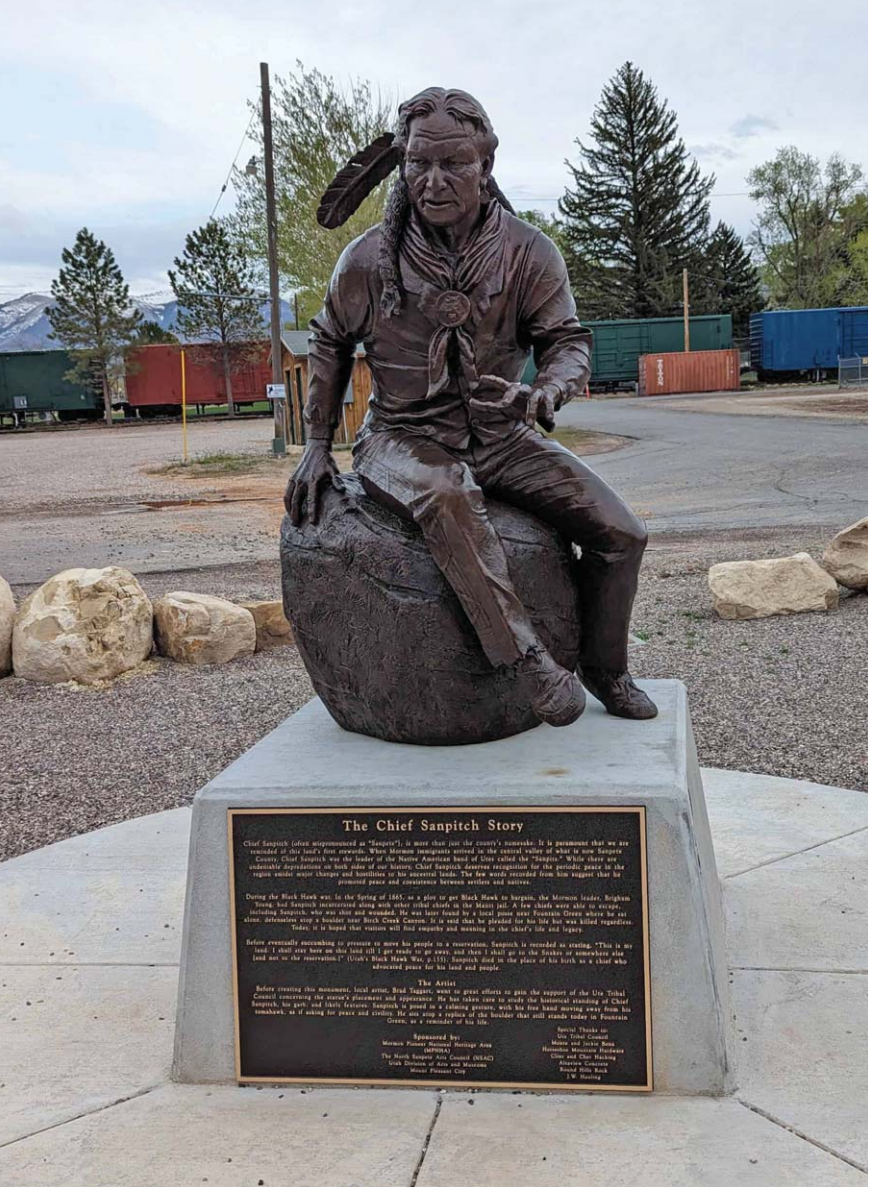
As the war enveloped communities throughout central and southern Utah, Brigham Young, president of The Church of Jesus Christ of Latter-day Saints and leader of the Saints in Utah, tried to promote peace.[3] When his attempts failed he resorted to actions that led to the death of Sanpitch, a Ute leader in Sanpete County whose people were the original occupants of lands near the Latter-day Saint settlement of Manti.

In February 1866, three Utes camped near Wales, a coalmining town in Sanpete Valley, and threatened to kill any of the white settlers who tried to enter the mines. Young ordered Brig. Gen. Warren Snow to arrest and imprison the three men. On Young's orders, Snow also imprisoned Sanpitch, who had long befriended the Latter-day Saints, but who also continued to support Black Hawk. Young expected that the incarceration of Sanpitch and eight of his colleagues would prompt other Indigenous leaders to induce Black Hawk to negotiate for peace.[4]

Instead of suing for peace, Black Hawk planned a raid in the Sevier area south of Manti, expecting that, following the raid, Snow would reduce his force in Manti and send men to Sevier, thus enabling Black Hawk's men to free Sanpitch and those jailed with him. Leading a band of warriors down Salina Canyon, Black Hawk overcame settlers assigned to protect cattle and sheep. After killing two sheepherders, Black Hawk and his men retreated back up the canyon with 150 animals.[5]

Recognizing the goal of Black Hawk's raid, Snow increased the forces around the Sanpete Courthouse where he had imprisoned Sanpitch and the other men; he sent no forces south to recapture herds or avenge the dead settlers. Undeterred by the increased guard, Sanpitch and his fellows managed to escape. Through the unfortunate decision to use deadly force to stop the escapees, Snow's men killed two and wounded others, including Sanpitch.[6]

With four other survivors, Sanpitch headed north toward Moroni. After stealing horses, food, blankets, and knives, they climbed Sanpitch Mountain. Faint from the loss of blood, Sanpitch was unable to keep up with his fellows, and a group of men from Fountain Green—in-



tent on punishing the escapees—overtook Sanpitch in Birch Canyon and killed him there. They or others also found and killed the remaining four who had ascended further up the mountain.[7]

Sanpitch had predicted that if the Latter-day Saints killed him they would never have peace. He was, after all, one of the Saints' best friends among all Indigenous peoples in Utah; he had lived amicably among the Saints since their arrival in the territory. Saddened by Sanpitch's death, Young wrote Snow, "We do not want to kill the Indians; it is painful and repugnant to our feelings . . . but it will not do for us to . . . see our brethren and Sisters killed by them, and not take measures to prevent such occurrences."[8]

In an attempt to bring the war to an end after the tragic killing of Sanpitch, Young conferred with Kanosh, chief of the Pahvant Utes who had befriended the Saints (although some of the tribe had joined Black Hawk's warriors). Young, who had given an adopted daughter, Sally Young, to Kanosh as a wife, expressed his sorrow that the Saints had been unable to live in peace with the territory's original peoples. Nevertheless, he repeated the qualification he had earlier written to Snow—that action would be taken to preserve the lives and property of the Saints.

Regardless of its causes or basis, the death of Sanpitch led to a breakdown of the goodwill between the Saints and friendly Utes like Sawiette, Toquanna, Tabby, and Antero.[9] On the settlers' side, the killing of Sanpitch increased exponentially the fear that the war might increase in violence and death, which it did.[10] The conflict raged from 1865 to 1872 before peace was finally restored.

1 Sondra G. Jones, *Being and Becoming Ute: The Story of an American Indian People* (2019), 83.
2 John Alton Peterson, *Utah's Black Hawk War* (1998) , 135–9, 159–60; Jones, 159.
3 Peterson 157–60.
4 Peterson 229.
5 Peterson 237.
6 Peterson 238–9.
7 Peterson 240.
8 Quoted in Peterson 241.
9 Peterson 241–2
10 Peterson 242.

CHIEF SANPITCH SCULPTURE BY BRAD TAGGART
875 SOUTH STATE STREET, MT PLEASANT, UTAH

THE COMPLEX RELATIONSHIP OF

SANPETE COUNTY'S WILDLIFE

By Richard Stevens

The relationships between white settlers and wildlife in Sanpete County has been complex since the mid-nineteenth century when members of The Church of Jesus Christ of Latter-day Saints began arriving in the area and found there a variety of native fish, animals, and birds. A large, shallow freshwater intermittent lake stretched from what is now Manti to Fountain Green. This shallow lake's tributaries and streams were home to cutthroat trout. Animals such as deer, elk, and grouse roamed the mountains and valleys, while eagles, hawks, and other birds soared through the skies. Predators were also found in the area, including bears, wolves, and cougars, among others.

Attacks on livestock and other animals by such predators as cougars, grizzly and brown bears, gray wolves, coyotes, bobcats, and lynx moved early Latter-day Saint settlers throughout Utah Territory to protect their livestock and livelihood. In 1850, leaders in Salt Lake Valley placed kill bounties on what they called "wasters" and "destroyers"—initially focusing on gray wolves and coyotes.[1]

Later, bounties were expanded to other unwanted animals. In 1882, for example, two Salt Lake hunting parties tracked and killed two bears, three wolverines, three bobcats, thirty-one mink, 409 foxes, 782 gray wolves and coyotes, nine eagles, 538 magpies and ducks, and1,626 ravens. Over the years, individual hunters also killed many predatory animals.

The first Utah State Legislature, gathered in 1896, enacted a law that provided for each county in the state, including Sanpete, to pay the following bounties for animals or birds deemed to be predatory or destructive: five to ten dollars for each mountain lion or bear; fifty cents to one dollar for each lynx, wolf, bobcat, fox, or mink; twenty-five cents for each pelican, crane, or hawk; one to ten cents for each jackrabbit, prairie dog, squirrel, or gopher; and one cent for each English sparrow or each sparrow egg. Wolves were eliminated in Utah by 1900, while coyotes managed to adapt and persevere. Mountain lions, also known as cougars, were extensively hunted, trapped, and poisoned because they threatened cattle and horses as well as sheep.

Many original Sanpete settlers shared the attitudes toward wildlife held by Saints throughout the territory: survival came first. Any wild animal in Sanpete that seemed a peril to or competed with livestock or any crop

GRAY WOLF BY MICHAEL LAROSA, LEFT BACKGROUND BY ROGER ONEY, *UNSPLASH.COM;* UTAH DEER, UTAH HISTORICAL SOCIETY; ENGRAVING BY *DEPOSITPHOTOS.COM*

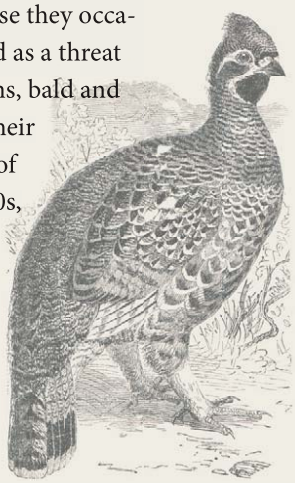
was to be eliminated. Both black and grizzly bears allegedly threatened early white colonization of Sanpete. Settlement of Fayette was postponed for two years until what was viewed as the "bear problem" was resolved, and hunters were employed to track and kill all bears and other predators. Records show that, during a two-year period, a single hunter killed more than two hundred bears and wolves in the area between Manti and Fairview. While the grizzlies were hunted more vigorously over the years, black bear numbers had become crucially low by the mid 1900s, and sightings became very infrequent.[2]

There were two members of the lynx genus in Utah: the bobcat and the Canada lynx. Both are elusive and secretive, and both were hunted by settlers determined to eliminate predators. Much like coyotes, bobcats managed to avoid extermination, but the Canada lynx was eliminated in Utah by the mid-twentieth century.

Wolverines were trapped and hunted primarily for their pelts, but also because they occasionally killed sheep. Ostensibly held as a threat to fish and domestic fowl populations, bald and golden eagles were often killed for their trophy value. There are few records of indigenous wolverines after the 1880s, and pesticide use between 1950 and 1970 decimated eagle populations.

Open hunting of alleged predators led to diminished populations of other wildlife. Early Sanpete settlers found a large deer population when they arrived. The settlers were soon killing deer for meat, especially during winter, and sometimes only for the hides, given that deerhide gloves were a valuable trade item. My great-grandfather Will Bailey told me that, as a young boy, he was sent with his brothers up Ephraim Canyon to hunt deer. His father told them not to come home until their wagon was full of meat and hides—which generally took about a week. By 1900, deer populations were significantly diminished statewide.

Elk numbers were never as high in Utah as in states to the north; however, there were originally several healthy herds in the Sanpete area. Settlers hunted what they could find, and by the 1880s elk had been eliminated on the Manti. A similar fate befell the antelope. Though a valley northeast of Gunnison was named for the animals, they were soon hunted to extinction in the county.



Sage grouse once inhabited most sagebrush areas in Utah and throughout the West. While Indigenous peoples hunted them for centuries, white-settler grazing, farming, building, hunting, and industrial development eventually destroyed more than eighty percent of their original habitat.

ENGRAVING BY *DEPOSITPHOTOS.COM*; UTAH SHEEP, UTAH HISTORICAL SOCIETY

All types of waterfowl and shorebirds were abundant in the valley bottoms of Sanpete and were hunted extensively. During the 1930s and 1940s, canals were dug to open up meadows to livestock and the bottoms were drained, an act that destroyed thousands of acres of habitat for fish, waterfowl, and associated species.

Because of tensions and conflict with Indigenous peoples, white settlers did not take their livestock to the mountains until after the end of the Black Hawk War in 1876. At that point, Sanpete's mountain rangers were opened to free grazing and logging. The sheep industry exploded, with hundreds of thousands of sheep grazing in every canyon; there were no regulations or restraints. This open policy resulted in almost complete destruction of vegetation and old-growth timber, and extensive flooding followed intense summer storms. The first flood came out of Ephraim Canyon in 1888; it and others that followed destroyed mountain stream fish populations and resulted in diminished habitat for mountain wildlife species.

After decades of treating wildlife as enemy, protections and recovery began around the turn of the twentieth century, sometimes with mixed results. The first state Fish and Game warden in Utah was appointed in 1896, and the US Forest Service was established in 1905. Wildlife laws and habitat management enabled step-by-step recovery of many species in the county. Control of livestock numbers and restraints on overgrazing were also extremely beneficial to wildlife. State game laws stipulated hunters must purchase licenses and obey seasonal laws for hunting many game animals.[3]

Deer populations have fluctuated over the years, but they remain in the county. In 1912, elk from neighboring states were moved in and have done well since.[4] Cougars survived control efforts, and their populations continue to fluctuate. Black bears became protected in the 1960s and have made a comeback.[5] Bald eagles and other raptors are now found in encouraging numbers after protections were enacted during the twentieth century. Other populations have yet to recover. The antelope and grizzly bear remain absent, while the lynx,[6] sage grouse, wolverine, and wolf are rare.[7]

Sanpete was blessed with a great variety of wildlife, varying from large elk and grizzly bears to small birds. Populations and health of all species has changed dramatically over the years. Attitude, understanding, legislation, and habitat management have enabled the recovery and stabilization of a number of wildlife species; concerted efforts must continue, however, to maintain a healthy wildlife balance in the county.

1 Victor Sorensen, "The Wasters and Destroyers: Community-sponsored Predator Control in Early Utah Territory," *Utah Historical Quarterly,* 62.1 (1994): 27; *Journal History of the Church,* 14 Jan 1850, Church History Library, online.

2 During a deer hunt in 1956, my grandmother and I ran into a black bear in Ephraim Canyon; because black bear sightings were so infrequent, the encounter was noted in both local and state papers.

3 "DWR Law Enforcement Celebrates 125 Years of Helping Maintain Healthy Wildlife Populations in Utah," *Utah Division of Wildlife Resources,* online; Gerald W. Williams, *The USDA Forest Service: The First Century* (2000).

4 "Utah Statewide Elk Management Plan," *Utah Division of Wildlife Resources,* 3, online.

5 "Black Bear Program Background Information," *Utah Division of Wildlife Resources,* online. In 2017, my grandson drew a bear-baiting permit and set up two bait sites and multiple trail cameras. Over four weeks, he photographed thirteen individual bears at one site and nine at a second site.

6 "Canada Lynx in Utah," *Western Hunter,* online; "Lynx Reintroduction Program," *Colorado Parks and Wildlife,* online.

7 "Wolves in Utah," *Utah Division of Wildlife Resources,* online.

LYNX BY JEFF MEIGS, BEAR BY BRENT JONES, *UNSPLASH.COM*

THE DESERET NEWS.

FOUNTAIN GREEN.

Leaving Nephi, Juab County, on the Sanpete Valley railway, the first town reached is Fountain Green, situated in the northwest extremity of Sanpete valley, and watered by a large spring which rises a mile and a half to the northwest of the town. On the stream from this spring are two flouring mills, one an old-time process and the other an improved roller. The latter, named the "Phœnix," is owned by C. Andrews & Co., who are producing flour of excellent quality.

The town is improving in many ways. Specially noticeable is the recent addition to the schoolhouse, fifty by fifty feet and three storeys high. The roof is nearly completed. This will give the town excellent scholastic facilities, and shows an advancement in the cause of education, which is commendable.

The ward has now a neat brick meeting house which, when finished will be an ornament to the place and a boon to the worshippers. Workmen are at present engaged pointing up the outside. It is understood the grounds around it are to be leveled and put in order this season.

There are many substantial residences in the locality. Four stores represent the merchandise of the town. The season has been a hard one for this community, their crops being short owing to the drouth. The water supply could be greatly increased by drifting into the mountain spring. It would, at least, be worth an effort on the part of those interested, for an increased volume of water would mean a corresponding increased acreage of tilled land.

It is reported that men are at work on the extension of the Sanpete Valley Railroad from Chester to Manti. This extension will prove a great accommodation to the traveling public particularly to visitors to Manti Temple.

The rain which has fallen in the valley the past week, is "laying up" lots of snow in the mountains—something that is much wished for by the community; it signifies water for next season.

Grain is scarce here this year, oats bring one and a third cents a pound, wheat one and a third cents. Potatoes are also scarce and there are not many offered for sale.

R. G. L.

SANPETE COUNTY, Oct. 15, 1889.